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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XV.

We are now to consider the following answer of our catechism.

"Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God."

In discussing two or three of the previous answers, we have had occasion to say so much on the nature of that estate in which man was originally created, that it will not be necessary to add much to it here. It was an estate of perfect innocence, in which he had his standing under God, as his Lord and Creator; it was an estate in which he was perfectly conformed, in his measure, to the image of God; had intimate fellowship and communion with him; and an ample dominion over all the work of his hands in this lower world, the tree of knowledge of good and evil only excepted: It was an estate, too, in which he was bound to obedience by solemn covenant engagements, enforced, as was shown in the last lecture, by the awful sanctions of life and death, in all the various and extensive import of those terms; and in which he knew that his posterity, as well as himself, was to share. It was, in fine, an estate which he had full power given him to maintain; since he could not lose it without the voluntary choice of evil; and since his will, though capable of choosing evil, was not only not inclined to it, but sweetly and perfectly disposed to the choice of good. Such being his estate, he was left to the freedom of his own will; and he fell by sinning against God.

How a being, formed and constituted as man was, should fall into sin,—how sin should ever come to be the choice of a perfectly free and holy soul,—is a problem on which the strongest minds have often tried their strength; and hitherto, so far as I know, they have tried it in vain. *The origin of moral evil* is, in every view that we can take of the subject, an inexplicable mystery. It is one of the *arcana* of the moral world. While no one can doubt or deny the fact, that it does exist,—for I do not believe that even professed atheists doubt it,—yet to account for its existence, or to explain the process, or manner, in which it came into existence, is not, I suspect, within the reach of the human faculties, in the present life.

Will any one undertake to affirm that the Deity could not have preserved all his moral offspring from sin? We have no right to say that he could not. We are by no means sure that man might not have been made and preserved in a state of as perfect freedom as he actually possessed, and yet have been kept from

sin. And for myself I would not dare to say, that infinite wisdom, power and goodness, could not have formed a system, into which as much happiness should have entered, as will ever be found in our system, and yet that no moral evil should have entered with it.—I cannot tell what infinite wisdom, power and goodness, could perform. Thus does this subject transcend our powers, as it relates to the Creator.

It is also unsearchable, I think, even as it relates to the creature. How man, being perfectly holy, should fall in love with sin,—how the first sinful exercise or emotion, should gain admission to his heart; is a difficulty which at present we are unable to explain. If we suppose that we find some assistance in an explanation, from the circumstance that man was powerfully and most insidiously tempted—as he certainly was—still the question returns, how did his tempter become a sinner?—how did the angels, who kept not their first state, fall into transgression? Sin did not first take place on earth. It began in heaven, among an order of beings of much higher rank and nobler powers than those which we possess. How did rebellion against God first find its way into their powerful, and pure, and holy minds.—And here, too, at least in regard to the first that fell, there was no tempter. What shall we say to these things? In reference to our Maker, we should say—"O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Yes, the judgments and the ways of God are past finding out.

And yet, my young friends, let it be remembered, after all, that we know perfectly, all that we need to know on this very subject: yea, let it be remembered, that a murmuring desire to know more than God has made known on this subject, partakes of the nature of that very sin by which our first parents fell—the sin of wishing to be as Gods in our knowledge. We know assuredly that our Creator is perfectly holy, and perfectly opposed to all sin; that he is not and cannot be the author of it; that though he left man to sin, he did not incline him to it; and that on this very fall of man, is founded the whole work of redemption by Christ; which will exhibit the divine glory, and raise the redeemed of the Lord to the greatest heights of heavenly bliss, throughout eternity.

In regard to man, we know that although he was created perfect, yet he was also created mutable; that being mutable, he was capable of falling; that though we cannot explain the *manner* in which sin was conceived in his heart, yet that under the temptation of the devil, *there* it was conceived; that he did sin, and that freely; and that sinning he fell, and "brought death into the world and all our woe;" and that this whole transaction did actually take place, in such a manner as to leave the whole guilt of the fall resting on man and on his vile seducer. These are facts, clearly ascertained to us in scripture; and they are *all* that it is of any *practical* use for us to know. If we could clearly understand all that is actually beyond our depth on this subject, what would be the consequence? It would make no alteration at all, in any one point of duty. It would then be our duty to act exactly as we are now called to act. Our knowledge might gratify curiosity, but it would not direct our practice. And it seems to be the character of the divine dispensations, and of the state of our knowledge at present—not only in regard to religion, but to every thing else—that we should be acquainted with facts, and with the use that we are to make of them; but that we should be able to proceed but a very little way in any of our theories for their explanation. To be humbly submissive to this order, and con-

tent with it, is an act of pious resignation wherever it is found; and those who act otherwise incur both guilt and torment, and after all make no advances whatever in knowledge. Hear the declaration of the wisest of men, speaking too under the guidance of inspiration, on this very point; which, if it had been duly regarded, might, one would think, have prevented many a long and painful inquiry. Solomon says, "Lo, this only have I found, that God made man upright, but they have sought out many inventions."—That is, the result of all my inquiries and investigations, and the amount of all that is revealed, and that can be known on this deep speculation, is simply this, That God made man holy, and that he and his posterity have made themselves sinners.—This, then, is the result of all, and here we rest.

Among other things, in regard to which the busy minds of men have employed themselves to little purpose, is the inquiry, what was the length of time that our first parents spent in the state of innocence, or before the fall? Some have concluded that the space was very small, and some that it was very considerable. If I were to form a conjecture, it would be, that it was neither the one nor the other. Supposing the truth of what has heretofore been suggested, that the angels were created on the first of the six days, during which our earth was formed and furnished, it seems reasonable to suppose that there was some moderate period of time necessary for their probation, fall, punishment, and efforts for the seduction of Adam and Eve. Yet no great space certainly was necessary for the whole. But what was the state of the fact we are not told, and therefore can never certainly know: and here, again, as before observed, it is true, that if we had the most perfect knowledge of the fact, it could have no influence on our duty, however it might gratify our inquisitiveness.

Another point which must be noticed, in considering the fall of our first parents, is the character of the tempter. The account given us by Moses of the primitive apostacy, as we have already shown, is not to be considered as an allegory, but as historical truth. Viewed in this manner, it appears that Satan, or the chief of the fallen angels, made use of the serpent for the seduction of our first mother.

A late commentator, Dr. Adam Clarke, has endeavoured in an elaborate note of his commentary, to prove that a *serpent* was not the animal whose organs were used by the adversary, to hold his conversation with Eve. That this animal was, on the contrary, a species of the *ape*, most probably the ourang outang. He supposes that he has assigned satisfactory reasons to prove the truth of his opinion. But I confess it appears otherwise to me, after reading and considering his statement, as carefully as I can. He admits—what indeed could not be denied—that the Greek translators of the Old Testament, who lived some centuries before Christ, have translated the Hebrew word נחש, which in that language is the name of the tempting animal, by οφις, the Greek word for serpent. To me it seems unspeakably more probable that these translators should have known what was the animal really understood by the Hebrew word, than that the discovery should be made two thousand years afterwards, and this too, as the commentator admits, only by an analogy, or similarity between the Hebrew word and an Arabick term, which, in its root, signifies both devil and ape. But be this as it may, there are very frequent allusions to the tempter in the New Testament. He is there called not only the serpent, and the old serpent,—but the *dragon*, and the *old dragon*,—retaining the ge-

nus and describing a species. And although I admit, with the commentator, both that the New Testament writers usually quoted from the Septuagint, and that the point, as a matter of faith, is not highly important, yet I cannot admit that the inspired writers of the New Testament would ever have given their sanction to a palpable error, or a gross falsehood; and by so doing, have not only retained but propagated it widely. Beside, though the commentator explains some difficult points very ingeniously, by his new translation, he *makes* one difficulty, as great as any he removes. It was a part of the curse pronounced on the נחש, "on thy belly shalt thou go." Now this is not verified in any of the ape species; and it is by no means satisfied by saying, as the commentator does, "thou shalt no longer walk erect, but mark the ground equally with thy hands and feet." This animal it is expressly said, "was cursed *above all cattle*, and above *every beast* of the field." But to mark the ground with their feet, both before and behind, is the property of all cattle, of every beast of the field —of every quadruped that walks the earth. The serpent, on the contrary, is really degraded *below* them, by dragging his whole length through the dust; and this seems to be the discriminating part of the malediction. On the whole, the supposition of Milton in this particular, as in most others where inspiration leaves any thing to be supplied, seems to me the most plausible. It appears probable that the serpent, before the fall, was a *lovely* animal—that he moved, as Milton represents, on a spiral base—that he was of course principally erect—that he was known for his subtlety or wisdom—that on this account the surprise of Eve was the less, at finding him capable of speech. His curse consisted in degrading him, in all his qualities, to what he now is.

(*To be continued.*)

The following selection of anecdotes has been sent us by a valued correspondent. We wish that he and others would continue to bring us in debt for such favours. A large space in our work we cannot indeed assign to such communications. But a certain proportion of them we shall cheerfully insert—as calculated not only to produce variety, but to edify and please every class of our readers.

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ANECDOTES.

A clergyman once travelling in a stage coach, was abruptly asked by one of the passengers, if any of the heathen would go to heaven: "Sir," answered the clergyman, "I am not appointed *Judge of the world*, and consequently I cannot tell; but if ever you get to heaven, you shall either find some of them there, or a good reason why they are not there."

A reply well fitted to answer an impertinent question, dictated at best by idle curiosity.

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A praying Soldier.

During some unhappy commotions in Ireland, a private soldier in the army of Lord Cornwallis, was daily observed to be absent from his quarters and from the company of his fellow soldiers. He began to be suspected of withdrawing himself for the purpose of holding intercourse with the rebels, and on this suspicion, probably increased by the malice of his wicked comrades, he was tried by a court-martial and condemned to die. The marquis, hearing of this, wished to examine the minutes of the trial; and not being satisfied, sent for the man to converse with him. Upon being interrogated, the prisoner solemnly disavowed every treasonable practice or intention, declared his sincere attachment to his sovereign, and his readiness to live and die in his service. He affirmed that the real cause of his frequent absence was, that he might obtain a place of retirement for the purpose of private prayer; for which

his Lordship knew he had no opportunity among his profane comrades, who had become his enemies merely on account of his profession of religion. He said he had made this defence on his trial, but the officers thought it so improbable that they paid no attention to it. The Marquis, in order to satisfy himself as to the truth of his defence, observed, that if so, he must have acquired some considerable aptness in this exercise. The poor man replied, that as to ability he had nothing to boast of. The Marquis then insisted on his kneeling down, and praying aloud before him; which he did—and poured forth his soul before God with such copiousness, fluency, and ardour, that the Marquis took him by the hand, and said that he was satisfied that no man could pray in that manner who did not live in the habit of intercourse with his God. He not only revoked the sentence, but received him into his peculiar favour, placing him among his personal attendants; where he continued in the way of promotion.

On reading the above, every serious mind will be led to reflect on the remarkable intervention of Providence in behalf of this man of prayer,—for this is a most prominent feature in the Christian character. He could not live without prayer, though by it he endangered his life; but God not only heard his prayers, but made the exercise of this duty itself the mean of preserving his life.—*Evan. Mag.* 1803.

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A protestant clergyman, having occasion to travel in France, before the late revolution in that country, happened in one of the inns where he stopped, to fall into conversation with a French gentleman—a papist. The papist was a well-bred, intelligent man, and conducted himself with much politeness when conversing on common topicks: but no sooner did he come to learn from some unavoidable expressions in conversation, that the gentleman with whom he was talking was a protestant, than he discovered his bigotry. "And pray," says he, using the hackneyed phrase and question upon this subject, "where was *your* religion before the days of Luther?" "Permit me," said the clergyman, "to answer your question by another: where, pray, was your face, sir, this morning before you washed it?"—The meaning was obvious.

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To a person who regretted to the celebrated Dr. Samuel Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the Doctor made this memorable reply. "The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life, as an easy life; nor do I envy the clergyman who makes it an easy life."—*Boswell's Life of Johnson*, vol. 2. 4to.

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The following is related by Sir Richard Hill.—

When that faithful minister of Christ, Mr. Venn, was vicar of Huddersfield, in Yorkshire, he told me, that a neighbouring clergyman, the Rev. Dr. L——, one day addressed him nearly in the following words, "Mr. Venn, I don't know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin; and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their duty for many years." Mr. Venn smiled at the doctor's ingenuous confession, and frankly told him, "he would do well to burn all his old sermons, and try what preaching Christ would do."

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An Affecting Calculation.

It has been calculated that of 100 children, only 30 reach the age of 20. Of these 30, only 20 reach the age of

40. And of these 20, only five live to the age of 60!

How short is human life! Lord, teach us so to number our days, that we may apply our hearts unto wisdom.—*Rel. Intel.*

Ministerial Fidelity.

Mr. Dod, of Denham, in Essex, an eminently pious minister, having preached against the profanation of the Sabbath, which much prevailed in his parish, and especially among the more wealthy inhabitants; the servant of a nobleman, who was one of them, came to him and said, "Sir, you have offended my lord to-day." Mr. Dod replied, "I should not have offended your lord, except he had been conscious to himself that he had first offended my Lord; and if *your* lord will offend *my* Lord, let him be offended."

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER XIV.

My dear Timothy,—In fulfilment of a promise made in my last letter, I am now to make some observations on the different methods of preparing discourses for the pulpit, as specified in the beginning of that letter. Of the methods there mentioned, the first was—*writing fully all that you propose to say.*

I have already had occasion to remark that there are a few rare instances of men that have been greatly distinguished as publick speakers, who never wrote any thing in detail; and who, if their own declarations were to be credited, could not, in that manner, say any thing that should even approach to excellence. I have also said nearly all that I deem necessary on the advantages which, in almost all cases, attend the practice of writing discourses for the pulpit with care and accuracy. One advantage, however, which I have not particularly noticed is, that the full composition of sermons, or writing them out at large, affords the best, and perhaps the only effectual security, against their being both defective and redundant; against omitting something that ought to be said, and dwelling unduly on some particular part. The habit of writing is likewise certainly the best means of acquiring the ability to avoid these errors, so far as they are avoidable, when we do not write.

Have you not sometimes found, even in composing a sermon with deliberation, that when you had made it nearly as long as it ought to be, you had not as yet touched on some of the most important parts of your subject? Such I must say was too often my experience, in the earlier part of my ministerial life. I frequently found, and sometimes used to remark, that when I had finished my discourse, I was only prepared to begin it. My arrangement was erroneous or defective, many thoughts were out of their proper place, and some of the best that belonged to the subject had been overlooked and omitted altogether. Sometimes I had said so much in the introduction of my sermon, or in the explanation of my text and the proof and illustration of my doctrine, that I had left myself little room, unless I should exceed all reasonable bounds, to make the necessary inferences, and to apply the truth to the hearts and consciences of my hearers. Experience, the habit of analysis, and the method of making such a syllabus or epitome as I have heretofore recommended, have enabled me to avoid, in a good measure, the most of these inconveniences; and yet I cannot say that even now I always and entirely escape them, in writing a discourse. And if this happens in writing, which always admits of some deliberation and forecast, how much more of it is likely to be found, in an address of which only some general outline, and some imperfect view of the subject, has been formed—the whole filling up and expression of

thought being left to the resources of the mind at the moment.

Rarely, if ever, have I heard a discourse that was not studiously and fully composed, in which there was not a manifest disproportion of the parts; and scarcely ever have I delivered such a discourse myself, without finding, on a review of my performance, that I had omitted something of importance, which I earnestly wished that I had said. The truth is, that before we have put our thoughts into words, we cannot judge with much accuracy how long it will take to express them; and that we usually need much more time to express that which we have not fully digested, than we find necessary when all our ideas have been distinctly conceived and maturely considered. To a man who, on a certain occasion, complained to a shrewd clergyman that he had preached too long, this pithy reply was returned—*I had not time to make it shorter.* On the whole, the deliberate and entire composition of sermons, is manifestly favourable to every kind of accuracy—to the most proper method of discourse, or distribution of the subject; to a just proportion of the parts; to a selection and full expression of the most important thoughts; to correct language, and to the avoidance of repetition.

Nor is there, in my apprehension, much weight in the objection that is sometimes made to the full preparation of a sermon in private, that it prevents the utterance of those warm and interesting thoughts, and the exhibition of those new and vivid views of divine truth, which sometimes occur in the delivery; and which, if expressed, might be of more value than all that had been elaborated in the closet. If a discourse for the pulpit has been written with that prayerfulness and solemnity of spirit—that constant looking for divine aid and guidance—with which every pulpit preparation ought to be accompanied, it will not often be materially defective, or need large extemporaneous additions. But when it does need them, I affirm, as a matter of experience, that there is no difficulty whatever, in connecting these additions with what has been previously written—that is, if the speaker has any talent at all for a prompt address. Let it be observed, that if new and important thoughts arise in the delivery of a sermon, they must always be in the same train with those which have been previously written; for our thoughts in all cases proceed in a train, each one suggesting that which follows. Such being the fact, let the preacher utter freely the new thoughts which are generated by what he has written on any particular point or topick; let him even go into an illustration of some length—if he will only keep to the point from which he started, or be careful not to wander from the topick under discussion—and certainly he ought not to wander—he will find it perfectly easy to connect his extemporaneous effusion with his written composition, so as to avoid any perceptible incoherence. I well remember one occasion on which, when I had fully written my discourse, I found so much new matter rising up in my mind when I came to address my people, that I think more than half of my sermon was unpremeditated; and yet I believe it was nearly, if not quite as well connected, as if I had confined myself to what I had previously composed. The objection, therefore, that by fully writing a sermon, we unduly limit ourselves, and even limit those sacred influences from which all right thoughts and holy feelings proceed, is, in my deliberate judgment, entirely groundless.

On the importance of an acceptable manner of publick speaking, I have given you my thoughts generally in a former letter. I must however say something in particular, in regard to the delivery of such discourses as those which we are now considering—

There are three methods of delivering written discourses—by committing them accurately to memory

so as to need no help from notes; by committing partially and keeping the notes constantly in view; by reading from the written notes, without any thing committed to memory.

The first of these methods, when well executed, is the best of all. It unites all the advantages of full preparation, with that readiness of utterance and freedom of delivery, which are calculated to give truth the deepest impression on the mind and heart; and this kind of speaking would be general but for the labour which it requires. That the method of preparing to preach by committing a whole sermon accurately to memory is, to most men, a laborious method, especially at the first, is undeniable; and there are some who affirm, that to do it is utterly beyond their ability. This affirmation in regard to inability, is probably true in some extraordinary cases; but I suspect it is too often made without consideration, and when in fact it is entirely groundless. We must admit indeed that there is a great difference in the powers of memory, in different persons. Yet memory is one of the most improvable of the human faculties; and I am persuaded that many who have been discouraged by the difficulties which they experienced in a few first attempts to speak from memory, would have found those difficulties almost entirely vanish, if they had persevered in the practice. Memoriter preaching is, on various accounts, so advantageous, that I think it ought to be earnestly recommended to all, to whom it is not forbidden by some natural disability. You will remark, however, that I have said it must be well executed, to render it the best method of all. I have heard but few memoriter preachers whose manner would not indicate, to a hearer of nice discernment, that they were *repeating*. Hence the answer of the celebrated Massillon, when he was asked which of his sermons he esteemed the best —*That*, said he, *which I have rendered the most familiar*. The French preachers never use notes in the pulpit; and it is but lately that their use in Scotland has been frequent.

When the presence of notes is not entirely dispensed with, the next best method is to commit them partially to memory—some parts perfectly—so that by a glance of the eye at the sentences, they may be taken up and delivered with entire freedom; and the eye and action of the speaker may be given to the audience, with nearly as little reserve as if he had nothing to do with his papers.

But you know that the very appearance of notes in the pulpit is so exceedingly offensive to some congregations, that the preacher who exhibits them might nearly as well be silent, as to utter what they contain. While this prejudice remains it must not be violated. Never show a paper before such a congregation; but do as well as you can without it.—Such has always been my practice. But I do think that prudent pains ought to be taken to remove this prejudice, because it is often connected with serious error. Those who are under its influence often carry the matter so far as to think that a minister of the gospel cannot perform his duty, unless he preaches by a kind of sudden inspiration, with no writing and with very little study. This is a gross delusion, which ought, in as gentle a manner as possible, to be corrected. We hold to the necessity of Divine aid, in order to the right dispensation of gospel truth, as much as any of the good people to whom I now refer. I have also admitted in this letter that we ought never to be so tied to any previous preparation, as to suppress pertinent matter that may occur in speaking; and I am as great an enemy as any one to every thing that interferes with a free delivery. But we have no warrant in the word of God to neglect study. On the contrary, the apostle Paul commands Timothy to *give himself* to it: and I have heretofore had occasion to show, both from reason and the word of God, that special divine assistance may with far more propriety be expected when we devote

ourselves to study and prayer through the week, than when we rush into the pulpit without preparation on the sabbath. Those who think that nothing should be composed for the pulpit, ought to be told, that they owe to the practice which they condemn, some of the works of their most favourite authors. The sermons of the Erskines, and Boston, and Walker, and Witherspoon, and a host of others, were all composed before they were preached—composed nearly word for word as we now read them. They were all delivered from memory, and not from thoughts which first occurred at the time they were uttered in publick—If this had not been the fact, it would have required inspiration indeed, to have given them to us as we now have them.

After all, I verily believe, that much of the prejudice against notes has originated and been continued from the ungracious manner in which they have too often been used. Let a man write his sermons in a large and legible hand; let him commit them so far to memory that he shall need only to see the beginning, or at most the general run of a sentence; let him place his notes so far before him as he stands in the desk, that he shall not need to bend his head, but only to cast down his eye, to look at them; let him turn the leaves with such address as scarcely to be seen to do it; let him enter fully and warmly into his subject, and give the full effect of his countenance and his action to his audience—let him do this, and he will take the haters of notes along with him in spite of themselves—unless, indeed, they should escape from the church as soon as they perceive that papers are before him. The late president Davies was probably as powerful a preacher as this country has produced; and he preached habitually in the manner I have just described. It is a manner perhaps more favourable to a natural and perfectly unembarrassed delivery, than that of so committing to memory as to dispense with the presence of the manuscript altogether; because the speaker is relieved from all anxiety in regard to those sudden derelictions of thought and recollection, against which scarcely any individual can be entirely secure.

The close reading of written notes, without any part of them being committed to memory, I hold to be in general the worst method of all, in which a discourse can be delivered. Yet even in this method, if a man will feelingly enter into his subject, as every good reader, either of a printed book or of a manuscript, certainly may; if he will read with proper emphasis and cadence, and with impassioned looks and tones of voice, where these are proper; if, in a word, he will read *remarkably well;* he may still produce a great effect on his audience. I am told that it is in this manner that our celebrated cotemporary Chalmers, delivers his sermons; and I have myself known one close reader of sermons, who generally commanded a fixed and interested attention from his hearers, and sometimes affected them even to tears. But in general, the mere readers of sermons, are dull and without interest, to a degree that greatly hinders edification. It is difficult for those whose minds are the best disposed not to flag in their attention; and those of a different character are sure either to sleep or to give their attention to something else, while a discourse is delivered in this inanimate manner. But when the *occupant of the pulpit*—for in this case I cannot call him *a preacher*—not only reads closely, but reads badly; and especially when he cannot make out some parts of his miserable scrawl without poring, and pausing, and hesitating, and stammering; and all this, with his manuscript held up, in a note case, to within a few inches of his nose—it is altogether insufferable and disgusting, and in my opinion highly irreverent. It always puts me in mind of the poet's severe reprehension, addressed to the English clergy, yet not, I am sorry to say, exclusively applicable to them—

"For what's a sermon good or bad,
If a man reads it like a lad?
To hear some people when they preach,
How they run o'er all parts of speech,
And never raise a word, or sink—
Our learned bishops, one would think,
Had taken school-boys from the rod,
To make embassadors of God."

The second method of preparing for the pulpit, mentioned in my last letter is—*writing a part of what you propose to say, and leaving a part to be supplied without writing.* In this method of sermonizing, it is plain that the quantity put on paper may vary greatly—from the writing of very little, to the leaving of very little to be supplied orally. It has been the almost uniform practice of some preachers whom I have known, to write at large the whole of their sermons, except the application; and to leave this, after premeditation, to be made in such language and manner as might occur at the time of delivery. On this practice, I remember to have heard Dr. Witherspoon, who always wrote his sermons fully, make this remark—that if he were to omit the composition of any part of his discourses, it should not be the application, but some of the argumentative or doctrinal parts; because he thought it far easier without writing, to pursue an argument, or to illustrate a doctrine which he clearly understood, than skilfully and powerfully to apply a subject, which might require a nice discrimination of character, and an adaptation to the peculiar circumstances of his hearers, as well as the most touching appeals that he was capable of making. I think there was justice in this remark; and am ready to believe that the application of pulpit addresses is more frequently left than any other part to the unstudied thoughts of the preacher, at the time of delivery, only because it is the *concluding* part, which he has omitted through idleness, weariness, or the want of time to write it.

Another practice, and one which I more approve, is to write all those parts of a sermon which are the most difficult to state clearly, or which require a careful and guarded treatment; and to leave unwritten those parts in which the proper train of thought appears to be plain and palpable. Possibly it may be of some use to you—and it is my object in these letters to say any thing that I think is likely to be so—to tell you what has been much my practice, in the latter years of my ministry, and what induced me to adopt this practice. After writing some hundreds of sermons, as fully, and as accurately as my time and talents would permit, and in the mean time preaching, frequently with little writing or none at all; it occurred to me, that there was a kind of middle course which I might adopt, so as at once to save much time for reading and ministerial visitation, and yet preach perhaps with as much acceptance and usefulness, if not with quite as much accuracy, as I had ever done. I adopted this course; and by doing so, instead of spending four days of every week in study and laborious writing, I made my preparation for the pulpit in one day, or a day and a half; and in place of writing over four sheets of paper, I commonly filled but one, and sometimes less.—My method was this. I wrote the whole introduction to my sermon, and likewise the general divisions of my subject, as carefully as ever. I also wrote distinctly every particular or subdivision, and generally a sentence or two that immediately followed it; for I had found, in speaking without writing, that there was the greatest difficulty of all, in making a transition from one part of a subject to another, without being abrupt, confused, or hesitating. Between the particulars, I severally went over with care, the whole train of thought by which I proposed to pass from the one to the other, and wrote a few hints—enough to enable me to retrace the same train—and sometimes penned a whole paragraph, where I thought the matter required a guarded or studied expression. These notes I attentively reviewed, two or three times, before I

went to the pulpit. The result was, that I believe my people were seldom able to distinguish between what I had prepared in this manner, and that which was the product of far more time and labour. Remember, however, that I adopted this method only after I had been above twelve years in the ministry; and that I have never given up the practice of writing sermons occasionally, as fully and accurately as I have ever done.

The third and last method of making preparation for preaching, on which I promised to make a few remarks, is—*studying the subject to be discussed, without writing any thing, or very little.* This is the method of those who cannot, or think they cannot, write; or who have a great aversion to the labours of the pen; or who find themselves more embarrassed than assisted in the pulpit, by notes or writing of any kind; or who find that they can do so well without writing, that they judge it useless and a waste of time, to put their thoughts on paper: and it is the method also to which all must have recourse, occasionally, who are called to preach so frequently, that time cannot be taken to make preparation in any other way.

There are some men of such powerful and penetrative minds, that they seem to grasp a whole subject at once, and to look through every part of it, as it were by intuition; and they have also such a command of language, and such a facility of clothing, and even adorning their thoughts, with the language which is the most proper, that writing as an immediate preparation for speaking, seems really to be useless to them.—Perhaps it would be worse than useless; perhaps the animation which they derive from speaking, enables them to express themselves with more energy, and even with more clearness and propriety, than would characterize any thing which they should compose in retirement; where they would want the excitement of a publick audience, and the urgent demand made on their powers, to do justice, on the spot, to an important subject. A memorable example of this you may remember was given by Luther, at the Diet of Worms, before the Emperor and princes of Germany, and in the presence of his most envenomed enemies. In that august and intimidating assembly, and with only one intervening day to prepare, he entered on an extended explanation of his doctrines, and a defence of himself and his writings, and a reply to questions put, and charges preferred against him, on the preceding day. His whole speech was lucid, able and eloquent, in the highest degree; and when, with the hope of disconcerting him, he was required to repeat what he had said in Latin, he rose immediately, and went through the whole in that language, with the same ability with which he had spoken in his mother tongue. We have a living, and perhaps quite as extraordinary an example as Luther ever gave of unwritten, if not of unpremeditated eloquence, in Dr. Robert Hall, of England; who, it is understood, preaches without any writing, with as rich and powerful an eloquence as that which we admire in his printed sermons. These men, however, are to be considered as prodigies of intellect, whom all must admire, but whom few should attempt to imitate, and whom fewer still will ever equal. But there have been men of no more than ordinary natural endowments—and our own country has had its share of them—who have certainly exhibited great excellence in their pulpit performances, and produced some of the best effects of preaching, of whom it is known that they wrote little or nothing of what they delivered from the sacred desk. Their discourses, although they lacked minute accuracy, a just proportion of parts, and the most skilful arrangement, yet compensated in a great measure for this, and in popular effect sometimes more than compensated, by a general pertinancy of their matter, and a natural and impressive delivery—sometimes by a glowing animation and those *veræ*

voces ab imo pectore, which always excite the most feeling, and produce the greatest effect, especially on a mixed assembly. To excel greatly, however, in this kind of speaking, a man must be, in a good measure, gifted for it from nature; and those who are not so gifted, ought not to attempt it oftener than necessity requires. But almost every preacher of the gospel ought, I think, to make it an object of serious attention, from the time of his licensure, and even before that time, to acquire the ability of preaching occasionally without writing, or with no more than the putting down of a few short hints. To effect this, he should accustom himself to meditate closely on the topick on which he proposes to speak; to make in his own mind an arrangement or disposition of the matter which he intends to bring forward; to look, as well as he can, through every part of his subject; to think of the illustrations and arguments he ought to use; and, when time will permit, to go over the whole more than once, before he appears in publick. The habit of doing this, although he may make blunders and suffer mortification at first, will commonly enable him before long, to speak off hand, with an ease, propriety and effect, which he once had considered as entirely beyond his powers. Of this, there have been, and still are, many remarkable and very encouraging examples. The danger is, that a degree of success in this kind of address, may tempt to the neglect of habitual study and careful preparation. Guard, my son, against this temptation; for if it overcomes you, be assured, it will ultimately diminish both your usefulness and your influence. And yet, endeavour earnestly to become qualified to speak with propriety to your fellow sinners, if you have not five minutes to make preparation.

As *preaching* is the most important *single* part of ministerial duty, I have said much more on this topick, than on any other which I have hitherto discussed, or shall hereafter have occasion to treat.

On reading over this letter, I perceive that it contains a good deal more of *egotism* than I could wish it did. But this I hope you will consider as at least excusable, in that unreserved freedom of communication which ought to subsist between an aged father and a beloved son, on a subject of the deepest interest to both, in discharging the duties of the most responsible vocation in which mortals can be employed. A quotation from the great apostle of the Gentiles, in addressing him whose name you bear, shall close this long letter, and all that I have to say on the subject of preaching.

"Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Most affectionately, adieu.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

No. VIII.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN, v. 7.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

"Negarique non potest adeo, Patres Græcos locum citare."

Am. Dorhout. Animad.

Mr. Editor—In my last, I brought the evidence in behalf of the authen-

ticity of our verse, from the testimony of the Greek fathers, down to the time of the seventh century.

In the "Prologue to the Canonical Epistles," we find a testimony of no small importance. The "Prologue" is of great antiquity. It is ascribed to St. Jerom by the most learned men, who have bestowed pains in investigating the matter: such as Erasmus, Le Clerc, Sir Isaac Newton, and I may add Bishop Burgess.* Mill, and Dorhout have, perhaps, made it out to be the work of St. Jerom, as clearly as a case of this kind can be made out. They have argued from the style and spirit of the work, and from the testimony of early writers.†

Walafrid Strabo, an illustrious scholar, from the school of Bede and Alcuin,‡ and a very eminent writer of the ninth century, wrote a comment on the "Prologue of St. Jerom," and speaks of it as a thing well known to the learned as the work of St. Jerom.—And Bengel (Apparat. Critic. sect. 23.) says, "Neque enim Lyranus, sed etiam Walafridus in Prologum commentatur." And Schmidius (Hist. Canon. Veter. et Nov. Test. p. 557.) writes thus of the Prologue: "In quam tanquam vetustam ineunte seculo nono Walafridus jam commentatur." "On which, *as on an ancient work*, Walafrid in the *ninth century*, writes a commentary."§

The author of this "Prologue," according to Mill, lived in the seventh century; or, according to Bengel, in the sixth century. But according to Walafrid, and Erasmus, Le Clerc and Sir Isaac Newton, the author of it was no other than St. Jerom: who lived in the fourth century. Now from this very ancient document (the authenticity of which has never been questioned by the learned,) I offer the following testimony. St. Jerom having lamented that the Latin translators and transcribers had not followed the Greek original copies, he singles out as an illustration, their presumptuous leaving out of the text of the heavenly witnesses. "Illo præcipuo loco ubi de unitate Trinitatis in prima epistola Johannis," &c. "Especially in that place where we read the passage concerning the unity of Trinity in the first epistle of John. In which we perceive that a great error from the verity of the faith has been committed, even by unfaithful translators; who have put in their edition only the three words, *the water, the blood, and the Spirit;* and have omitted *the Father, the Word, and the Spirit.*" "Trium tantummodo vocabula, hoc est, *aquæ, sanguinis, et Spiritus,* in ipsa sua editione ponentibus, et *Patris, Verbi, et Spiritus* omittentibus."* "By which text," St. Jerom adds, "the Catholic faith is in the greatest degree strengthened; and the *one substance* of the deity of the Father, Son, and Holy Ghost, is established."

This testimony is decisive in proving the following points. 1. That it is a fact that at this early period, there were in existence Latin manuscripts, and Greek manuscripts; some of which did not contain the text of the heavenly witnesses, and some of which did contain it. 2. That the text of the heavenly witnesses was well known as a genuine passage of scripture, although it was omitted in some codices. 3. That those codices which did not contain this verse, were pronounced to be *not the most correct;* inasmuch as they had suffered, in the omission of this verse, from unfaithful transcribers and

* See his Vind. p. 48, 49, &c.

† See Dorhout Dissert. in Animad. in Loca Selecta V. T., A. D. 1768. Burgess, Appendix, vii. and p. 48.

‡ Such men as Wetstein and Semler speak in the highest terms of Bede and Alcuin. See Wetstein's Proleg. edit. Semler, p. 229, and Semleri Nota ad Wetst. Proleg. p. 221. And Dr. Burgess, in the depth of his erudition, observes that Bede, and Alcuin, Rabanus, and Walafrid Strabo, would have been distinguished for their erudition in any period. Vind. p. 45.

§ Burgess, Vind. p. 49.

* St. Hieron. Prolog. in Canon. Epist. tom. i. col. 1667. edit. Benedict. Nolan, Inquiry, p. 564, has in his quotation "ponentes," "omittentes."

translators. 4. That the testimony of this very ancient writer is as decisive as to the fact that *Greek MSS. contained our verse;* as to the fact that some Latin MSS. had not our verse. I call it *equally decisive*, because he asserts the one as plainly and distinctly as he does the other. Hence there is a radical defect in the mode of argument pursued by the learned Professor Porson,* and by the bishop of Peterborough;† who have adduced this very passage of the writer of the "Prologue," to show their readers that our text was not, at that early period, in the Latin MSS. They seem not to be aware that they take only the one half of an entire testimony; and that half only which suited their views. Burgess had noticed and exposed this incongruity: and his reviewers,‡ as our readers will be justly astonished to find, have actually taken the same ground. That is, when St. Jerom complains that unfaithful translators had not rendered this text into the Latin, but had omitted it; and that unfaithful transcribers had omitted it in copying, *he is not to be understood as intimating that the text must have been in the original codices* which these *unfaithful* men were translating: but he is only intimating that the text is wanting in the Latin copies, out of which they had omitted—that which stood before them in the Greek! That is, these men *omit* a verse in a translation from Greek to Latin. Yet the charge of *omission* is no proof that the verse is in the original codex out of which they make their omission! "If Jerom's authority be valid for the omission in the Latin, it must be equally so for the existence of it in the Greek," says Burgess. "No," say the Quarterly Reviewers, "*we do not think so.*" And pray why? "*We do not think so*, because little could be known of Greek MSS. compared with what we know of Latin MSS." Most logical conclusion of the profound Quarterly Reviewers! "Because *we*"—they do not say Jerom or the ancients—but "because *we* know more of Latin MSS." therefore little could *then* be known of Greek MSS. by Jerom, or other learned men. "Because we know little of Greek MSS. in comparison with Latin MSS. in present times," therefore, little was known of Greek MSS. some twelve or fourteen hundred years ago! The reply of Burgess to this stupidity is very just. "The question of fact does not depend on the *comparative number of Greek and Latin MSS., but on the competency of the voucher.*"* And that competency depends on his character and antiquity: and of these the learned have admitted that there is the most satisfactory evidence.

Before I leave this, I beg to be indulged in a single remark, on an expression used by Professor Porson—I cannot call it an argument—in his reply to the testimony of the "Prologue." "If," says the Greek professor, "if Jerom, to whom they ascribe the Prologue, had told us that his Greek MSS. contained the text of the heavenly witnesses, he would have told us a notorious falsehood." Such a gratuitous assertion, viewed simply as an *assertion*, is clearly beyond the reach of a reply. It is contrived to be put into a position so infinitely low, that we cannot get down to its depth so as to reach it! But we complain, not merely of the lowness of this thing. There is malignity in the manner of *giving the lie to old St. Jerom.* The following is a true parallel. "If Professor Porson had told us that he wrote a book against Archdeacon Travis, he would have told us a notorious falsehood!" Yet this is just as true, and just as polished, as is the expression of the Professor.

St. Epiphanius, in the fourth century, affords us a presumptive evidence of no small strength. He asserts, "that the epistles of John

* Lett. to Travis, p. 303.

† Preface to his Lett. to Travis, p. xiii. note.

‡ The Quarterly Review for March, 1822.

* Vind. p, 47.

agree with the gospel, and the Revelation, in the peculiarity of John's style, and the doctrine of the Logos, or Word. And this reason he gives why these heretics, the enemies of our Lord's divinity, called *Alogi*, did reject the epistles of John, as well as his other writings."* And in the third century, Dionysius of Alexandria, asserts this still more strongly and fully. "Συναδουσι μεν αλληλοις:" κ. τ. ἑ. "The gospel and epistles of John entirely harmonize with each other in the characteristicks of the Father and the Son. In *all things* they *wholly* agree on the perfections, and the names of the Father and the Son. There is the same form and representation of the attributes and the names, both in the gospel, and in the epistle," &c.

The peculiarity of John, and that which pervades all his writings, is this: he characterizes Christ as the *Logos*, or *Word:* and this *Word* is a divine person: and this divine person, is, in a certain sense, *one* with the Father. Now John calls Christ the *Word*, in the beginning of his gospel, and in the Revelation, and in verse 7, chapter v. of his epistle—and in no other passage in all the epistle. In the first chapter he calls him the "*Word of life.*" This is, however, not the peculiar phrase. In no other place, than in our verse, does John call Christ the *Word, and assert his unity with the Father.* Hence, in my view of it, it is most obvious, that if our verse had been wanting in the codices of St. Epiphanius, and of Dionysius, there could have been no possible foundation for this assertion, so clearly expressed. Had the *seventh* verse been wanting in their copies, and had they been ignorant of it, their words would have exhibited the curious and monstrous logical phenomenon of a conclusion gravely drawn by wise and learned men, without any premises whatever.

* See Burgess's Vind. p. 126.

Hence, we are entitled to conclude, that these statements made by St. Epiphanius, and by Dionysius, are clear and distinct testimonies to the existence of our verse, in the Greek codes, in the fourth and third centuries.

There is a circumstance discovered on the pages of St. Epiphanius, which does seem to me to add much strength to this.—It is well known, that there are precisely three striking passages of scripture in which *the distinction between the divine persons, and their unity, is brought before us in one view.* These are John x. 30: "I and my Father are one;" Matt. xxviii. 19: "Go ye and teach all nations, baptizing them in the *name* of the Father, and of the Son, and of the Holy Ghost:" and our text, 1 John, v. 7.

Now St. Epiphanius, in one of his works, when asserting the doctrine of the Trinity against the Sabellians, quotes John x. 30. He next sets down the form of baptism out of Matthew xxviii. 19. And then he "evidently makes an effort to quote the third of these texts." He does make a *quotation, and professes to quote scripture; and he offers it to his readers as scripture.* But it is singular, that as it stands in the existing copies of St. Epiphanius's works, that quotation is, in the *first* place, neither grammatical Greek, nor, in the *second* place, is it scripture—no such phrase being found in the Bible. It is this, "Και οι δυο εν εσμεν." And these two—we are one."* Now, no scholar will refuse to admit that St. Epiphanius could not possibly write such Greek. To be grammatical, it must be, not εσμεν, but εισι.—And next the phrase "*they two are one,*" is not found in any part of the Bible. But the sentence as St. Epiphanius wrote it, was *declared by him to be a quotation of Scripture,* as evidently as the other quotation of "I and my father are one." When

* See Nolan, Inq. p. 542 and 543 note.

therefore, we consider the copious evidence already quoted, and moreover, the testimony of Tertullian and of St. Cyprian (which shall be produced in their place), that the phrase "tres unum sunt," and the Greek "οι τρεις εν εισι," are a true scripture quotation, I think we ought decidedly to conclude that St. Epiphanius wrote the above quotation thus on his page, "και οι τρεις εν εισι," but by design or by mistake his words have been mutilated, or the word "δυο" had from the pen of a rapid or careless transcriber, passed into the quotation, instead of "τρεις." This, it must be admitted, is a natural and easy explanation; and at the same time, a defence of St. Epiphanius. Nay, it seems to be the only ground which we can take, in explaining and accounting for this passage in St. Epiphanius.

In the fourth century we have this additional testimony from Athanasius the younger. In his "*Synopsis Scripturæ*," he has the following words: "John, in his first epistle, shows the unity or oneness of the Son with the Father:" "την ενοτητα Υιου προς τον Πατερα." But this ενοτητα, this *oneness* of the Son and the Father is taught in our seventh verse, and in no other part of the epistle. Hence in the days of Athanasius the younger, of the fourth century, our verse existed in the Greek codes.*

Gregory Nazianzen uses the following expression—in which, writing of the blessed Trinity, without specifying the name of the Father, or the Son, he uses the adjective in the neuter gender, to express the unity in a peculiar sense:—"εν γαρ εν τρισιν η Θεοτης, και τα τρια εν."† This is not produced as a direct quotation, but as an allusion, which can be referred to no other passage in the Bible than our text. And an allusion of this kind, as every scholar admits, is a tacit quotation, and does as evidently imply the existence of our verse, as a direct quotation does.*

Basil flourished about the middle of the fourth century. The following is a specimen of his striking allusions to our verse, if not rather a quotation of it:—"Πιστευομεν εις τον Θεον, και τον Λογον" κ. τ. ε. "We believe in God, and in the *Word*, and in the Holy Ghost, being One Deity." And again: "οι απειρεργως πιστευοντες εις τον Θεον και Λογον:" κ. τ. ε. "They believing truly and faithfully in God, and in the *Word*, and in the Holy Ghost, the One Deity, the only object of divine worship."†

On this passage Porson has observed, "these words of Basil are indeed very like the verse of John:" he adds, "if these be quotations of 1 John v. 7, no verse has greater plenty of evidence."‡

The usual style in which the church expressed her belief in her formulæ, was, "we believe in God the Father, and the Son," &c.; but in the above passages out of Basil, the peculiar style of John is used, "the Father and the *Word*." This has induced some to class this among the distinct quotations. We contend not about words. These are evidently allusions by Basil of such a kind as to establish the fact that our verse was as certainly before his eyes, as any other portion of John's epistles.

In the nomocanon published by Cotelerius, we find another allusion equally direct and striking, or ra-

* See Millii. Prolegom. § 994. And Burgess's Observations on the "Synopsis Scripturæ" of Athanasius, p. 42.

* See Griesbach. Nov. Test. Diatriba, in vol. ii. Append. p. 10. And Burgess, p. 40.

* As a specimen in holy writ, compare the *allusion* in Heb. chap. i. ver. 5, to psalm 2, with the direct mode of quotation in Acts xiii. 33: and no man will deny that the existence of the passage in psalm 2, is as strongly indicated in the former by *allusion*, as in the latter by *quotation*.

† Basil advers Ennom, l. v.

‡ Porson's Letters, p. 234.

ther a quotation. "Αυτα τα τρια Πατηρ, και Υιος και Αγιον Πνευμα, εν ταυτα τα τρια:" "These three persons, the Father, Son, and Holy Ghost—these three persons are one."*

And the anecdote told of Meletius,† is worthy of our notice, as it exhibits in a new form, a strong allusion to the doctrine and expression of our verse. In the year 360, Meletius was invited to preach in the great church in Antioch, before the emperor, on that "controverted passage of Solomon, Dominus creavit me."‡ "The Lord created me (possessed me)." Meletius rose up amid the loud plaudits of the assembly. He pointed out the rule of right theology: he shows with his uplifted hand three fingers: then two of these were shut down, and one only was presented, while he uttered this memorable sentence, "τρεις εισι" κ. τ. ε. "There are three which are understood, but we address them as one." Here he has the *three*, and the *one*, in the blessed object of worship. It is impossible not to suppose that he had his eye fixed on our verse.

The following quotation of our verse has been by the learned ascribed to Origen, who lived in the beginning of the third century. It is found in a *catena* on psalm cxxii. 2. "Ταδε τρια Κυριος ο Θεος ημων εστιν· οι νας (το) εν εισι." "These three are the Lord our God. For these three are one."§ This I venture to call a quotation, and one that does seem to me very obvious.—But even admitting it to be an allusion, it must be an allusion not to the eighth verse, but to the seventh. For the author is speaking of the blessed Trinity, and of that only.—And the mystick explanation of the eighth verse, and its application to the Trinity, was unknown to the Greek fathers. Every scholar knows this. And I am confident that none of our opponents have ventured to ascribe the mystick explanation of Augustine's invention to any Greek father. No scholar can be guilty of doing them such an injury. Hence it is beyond dispute that this ancient Greek father, who wrote the above sentence, had his eye on the text of the heavenly witnesses.

In Clemens Alexandrinus, who lived in the year 191, we discover the following obvious allusion to our verse: "παν ρημα" κ. τ. ε. "Every word is established by two, and by *three witnesses, by the Father, and by the Son, and by the Holy Ghost,*" &c.* Contrast this with the following from Tertullian: "Si in tribus testibus," &c. "If by three (human) witnesses every word shall be established, how much more will the number of the divine names" (that is the three divine persons) "suffice to establish the confidence of our hope!" Then compare each of these with the ninth verse of 1 John v. "If we receive the witness of men, the witness of God is greater," and we shall perceive in all of these a most evident allusion to the three heavenly witnesses in our text. And, "such an allusion," we repeat it, "does as clearly indicate the existence of our text, as any direct quotation can."

In fine, in the "Apology" of Athenagoras, a Christian philosopher of Athens, who lived in the year 177, we find another quotation, or allusion, which establishes the fact of the existence of our text at that early period. "That we may understand what is the union

* See Griesbach, Diatriba, p. 10. Burgess, p. 143.

† See Kettneri, Hist. &c. p. 165.

‡ So Kettner quotes it. I venture to propose an amendment. It ought to be "possedit."

§ Griesb. Diatriba, p. 10. And Burgess, p. 40. We do not know how the article το has crept into this passage.

* Burgess, p. 121.

of the Son to the Father, what the Father communicates with the Son, and what the Spirit is: what the unity of the three, and what the distinction of the united persons." "Because, as we believe in God, and the *Word*, his Son, and in the Holy Spirit, *three* indeed as to power, &c. the Father, the Son, and the Holy Spirit, but *one* in act and substance."* Thus he distinctly mentions "the Father, the Word, and the Holy Ghost," and adds, "that these three are one." This exhibits the very doctrine and expressions of our text.

It is well known to the learned, that the Greek fathers have not yet been fully searched for their quotations of our verse. This is yet a *desideratum* in our controversy. Not an individual on either side of the controversy has found time to do it, or has been willing to undertake the drudgery. Those specimens which have been exhibited, have been gleaned from authors who had been searching these Greek fathers for other purposes, and who have simply, as if *per accidens*, mentioned the passages containing these quotations and allusions.—Yet meagre as this specimen is willingly allowed to be, we do feel a confidence in resting our appeal to the learned and the candid—whether it be not, as Dorhout has ventured to say, "clearer than mid-day that the Greek fathers have quoted our text," and alluded to it so often and so pointedly, that there can no longer remain a doubt that it was in their best and most approved copies of the scriptures. And an apology is due to the Christian publick from those learned men whose rashness and prejudice have led them to assert that the text of the heavenly witnesses is not quoted by any Greek father.

In my next, if the Lord permit, I shall offer you specimens gleaned from the Latin fathers.

I am, Mr. Editor,
With great respect, yours, &c.
W. C. BROWNLEE.

Basking Ridge, June, 1825.

* "Athenag. Apol. for the Christians," quoted by Kettner in Hist. &c. p. 124.

FOR THE CHRISTIAN ADVOCATE.

[The following paper was put into our hands by a friend, who received it from a physician at Fayetteville, in North Carolina, by whom it was drawn up. It contains, we are assured, a faithful statement of facts; and we are persuaded its perusal will give pleasure to our Christian readers. It has brought to our recollection a remark we have heard—"that when God intends to communicate his grace to a heathen, he will either be brought to the gospel, or the gospel be carried to him." *Ed.*]

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About the close of the importation of negroes into South Carolina, a rice planter of that state purchased a gang of slaves and sent them to his plantation; among whom was a man of a slender frame and delicate constitution, who was not able to labour in the field, or had not the disposition to do so. His health failing, he was considered of no value and disregarded. At length he strolled off, and wandering from plantation to plantation reached this place, was taken up as a runaway and put in jail, where he remained for some time. As no one claimed him, and he appeared of no value, the jail was thrown open,* that he might run away; but he had no disposition to make his escape. The boys amused themselves with his good natured, playful behaviour, and fitted up a temporary desk, made of a flour barrel, on which he wrote in a masterly hand, writing from right to left, in what was to them an unknown language. He was also noticed by some

* The cause of the jail being thrown open was, he was found to be "a bright mason."

gentlemen of the place; but his keeper grew tired of so useless a charge, and he was publicly sold for his jail dues. His purchaser, a gentleman living about thirty miles from this place, finding him rather of a slender make, took him into his family as a house servant. Here he soon became a favourite of the inmates of the house, particularly of the children. His good conduct in a short time put him in possession of the keys of all his master's stores, and he gradually acquired a knowledge of the English language. His master being a pious man, he was instructed in the principles of the Christian religion, which he received with great pleasure; and he seemed to see new beauties in the plan of the gospel, which had never appeared to him in the Koran; for he had been reared and instructed in the Mahomedan religion, and it was found that the scraps of writing from his pen, were mostly passages from the Koran. It would seem that he was a prince in his own country, which must have been far in the interior of Africa—perhaps Tombuctoo or its neighbourhood. At all events his intercourse with the Arabs had enabled him to write and speak their language with the most perfect ease. Some of the Africans pretend to say he was what they call "a *pray-God* to the king;" by which may be understood, a priest or learned man, who offered up prayers for the king of his nation, and was of his household. His dignified deportment showed him to be of a superior cast —his humility that of a peaceable subject, not a despot. In his person he is well formed, of a middle size, small hands and feet, and erect in his deportment. His complexion and hair, as well as the form of the head, are distinctly of the African character. Some years since, he united himself to the Presbyterian church in this place, of which he continues an orderly and respectable member. A gentleman who felt a strong interest for the good *Prince Moro*, as he is called, sent to the British Bible Society, and procured for him an Arabick Bible; so that he now reads the scriptures in his native language, and blesses Him who causes good to come out of evil by making him a slave. His good master has offered to send him to his native land, his home and his friends; but he says "*No*,—this is my home, and here are my friends, and here is my Bible; I enjoy all I want in this world. If I should return to my native land, the fortune of war might transport me to a country where I should be deprived of the greatest of all blessings, that of worshipping the true and living God, and his Son Jesus Christ, whom to worship and serve is eternal life."

"My dear deliverer out of hopeless night,
Whose bounty bought me but to give me light;
I was a bondman on my native plain,
Sin forged, and Ignorance made fast the chain;
Thy lips have shed instruction as the dew,
Taught me what path to shun, and what pursue;
Farewell my former joys! I sigh no more
For Africa's once loved, benighted shore;
Serving a benefactor, I am free,
At my best home, if not exiled from thee!"

COWPER.

LETTER TO JAMES DOUGLAS, ESQ. OF CAVERS.

(*Continued from p.* 266.)

Fifthly. A knowledge of the art of healing has ever given a man a very superior influence in society, whether savage or civilized. For many ages this valuable class of men, with few exceptions, have been either careless of the gospel or enemies to it. The nature of their profession has afforded them a kind of license for neglecting the publick worship of God, and other duties of religion, without being subject to reproach for it. Their education, society at schools and colleges, and devotion to their profession, day and night, have all conspired to produce indifference to religion. The work of dissection,

and custom of frequent attendance at death beds, have a hardening tendency, when not connected with divine influence. Still it is cheering to reflect, that in our day the grace of God has enlightened the eyes of many of this profession, and disposed them to do good. But these men require all the collateral assistance which can be procured to render it practicable for them to do *much* good. Their duties of a professional nature are so numerous, that they require a set of men to be raised up who may act as pioneers, and prepare the way for their benevolent exertions; who may act as their assistants, to prepare and make up for them their spiritual prescriptions; they may suggest to the pious physician additional means of doing good to the souls and bodies of men, and provide the necessary materials for doing it, such as Bibles, tracts, religious books, &c.; and after the medical practitioner has closed his professional visits, and diligently administered the advice and consolation of the gospel, he may deliver up his patient with his strong recommendation to pursue the course he has pointed out, and to cultivate the society of those who fear God and go about doing good.

Medical men, from their professional duties, have rarely an opportunity of associating with the active directors and managers of the publick institutions of this country; hence they lose the benefit to their own minds of such stimulating influence; and if they labour at all for the publick good in the line of their practice, it is under all the disadvantages of chilling solitariness. If any point of attraction could be seen, it would operate powerfully on the heart of the subject, and draw it within the social compact. The rays of Christian charity would strike with powerful influence, and keep alive the spirit of philanthropy, under all the disadvantages of the profession.

The physician who from various causes has retired from business, has a field of extensive usefulness opened to his view, if he be under the influence of the gospel. He can use his knowledge of medicine as a never-failing introduction to the dwellings of the poor, and under such circumstances his spiritual advice will come with the best grace; like the blessed Redeemer, he may bestow the lesser blessing as a precursor of the greater. The tide of *his* holy benevolence swelled wider and wider as it rolled, till it reached the sea of heavenly charity.

The retired surgeon or physician may bestow a daily portion of his time in promoting institutions for the religious education of those who are training up to the profession, especially with the view of settling in foreign countries.

The great Head of the church made use of persecution to send his servants to all parts of the world to disseminate the knowledge of divine truth in primitive times. Even under the pains and sufferings which they endured, they rejoiced in their expatriation for the sake of souls; and in these latter days, can we suppose there is so little of heavenly influence in our country, that none of our youth now training up to the medical profession are willing to devote themselves to the work of God in foreign parts? Their education will prepare them for the improvement and exercise of their talents, and the spirit of God will dispose them to consecrate the whole to his glory, by mitigating the sufferings of their fellow creatures, and leading them to the Rock of ages.

I have heard of an experienced professional character, who stands ready to embrace the first opening of Providence to enter a foreign station with these views; and another, who has recently finished his studies, and without any encumbrance of a family, has tendered

his services to enter the first opening for missionary exertion in the New World, in the line of his profession.

Medical men are received into every family with the most unreserved confidence and respect. The conversation often turns upon domestick affairs, and if he is so at leisure as to communicate his opinions on subjects remote from his profession, it only tends to endear him the more to the family circle. Any one may perceive from this, how numerous and highly important are the opportunities of doing good through such a medium. Valuable advice may be communicated on every subject relating to the moral and religious welfare of the family, whatever its character be. If they be well disposed to religion, how desirable to enlarge their views of Christian benevolence!

In the foreign kingdoms which are rising out of the dust of barbarism, who is so likely to gain the confidence of the monarch, or be admitted so familiarly into his presence, as the physician? and what individual in the realm is so likely to induce the prince to encourage and foster benevolent and religious institutions as his physician? Besides godly men of this profession, who join prayer to practice, may reasonably be expected to prove more successful in their prescriptions than infidels.

Sixthly. Lawyers.—Men of this profession have ever possessed the greatest influence in the government of nations, and the formation and construction of laws. A great proportion of the comfort and misery of the population in civilized states has arisen from their influence. All history confirms this observation. The system of their education, the nature of their practice, and the object of their profession, all contribute to the expansion of the mental powers, and to their most vigorous application to human affairs. All the persecuting edicts which have issued from the pen of man, and all the mollifying orders which have calmed the spirits of the people, have gone through their medium; how vastly important, then, to apply this weighty power to the furtherance of the gospel!

Many of this profession, in different parts of our country, have "put on Christ," and stand forward with a noble singularity to defend the truth. It has already been suggested to some of them, that they should select such young men as afford reasonable evidence of true piety, and place them in their offices for a given term, to be trained up for the special purpose of emigrating to foreign countries, with the view to the advancement of Christianity in those parts. Their education would comprise a complete knowledge of civil law and government, both as these sciences apply to our own country, and to those where they may settle. The critical knowledge of the language of the country where they would have to reside and practice in, would form a part of their preliminary studies. Thus they would go forth capacitated for filling any post of importance which Divine Providence might allot for them, whether in British colonies or other countries. The knowledge of law, political talent, and ability for publick speaking, command influence every where, and can always find employment suitable to their worth, if applied for through proper introductions; much depends on this.

Let a man, acquainted with human affairs, examine the power and extent of the influence of this profession, and pursue it through all its various relations, he will confess, that if a committee could be formed, which would encourage the application of it to Christianity, such a body would be entitled to the best thanks of the civil and religious world. The correspondence of a few individuals, actively car-

ried on, would be sufficient to make these ideas familiar to the profession; it would point out the men of piety, talent and influence in different parts of the kingdom, and recommend the young men who are fit objects for the care and attention of these gentlemen; and when the work of education and apprenticeship was finished, it would suggest the "ways and means" for the final settlement of these enlightened agents in foreign parts.

When we reflect a little on the injustice and iniquity practised by lawyers in the formation of wills, deeds, agreements, contracts, &c. &c., by which so much property has been lost to the right heirs, and which has excited an almost universal distrust of the profession, how desirable it is, for the peace and well-being of society, that many more young men of piety and principle should be brought forward and encouraged to embrace it.

How powerfully might counsellors defend the cause of the calumniated Christian, both at home and abroad, and all measures for the welfare of mankind, which are brought before the bar of human judgment, often at the instigation of powerful parties formed of the enemies of the human race. If the counsel was gratuitous it would be the more energetic, and the consideration of encouragement from a weighty Christian influence known to exist, would give a boldness and decision to the advocate, which, with the blessing of God, nothing could resist.

In this day we have presented to us the astonishing sight of nations being born in a day comparatively. The religions, laws, and customs of heathen nations are giving way to the influence of Christianity, and the work of lawgiving is superadded to the work of conversion. It must be admitted, that a man may be a faithful and devoted missionary without possessing any of the requisites for compiling a code of civil laws. In this connexion how valuable an assistant would a society be, which could procure from the combined knowledge and talent of the pious lawyers of our land, a code of laws best suited to the country for which the missionary applies; and if, in addition to this instrument, the society could induce a suitable young person to go abroad, and personally superintend the introduction and application of these laws, with the approbation of the foreign government, it would tend exceedingly to preserve the people of those new countries from the anarchy and confusion consequent upon the introduction of a few isolated, though good laws, without that connected and perfect system of civil government, which, by beginning well, would have a fair prospect of working well and enduring long.

If any people on earth are bound by the tie of gratitude to promote the civil happiness of other countries, it is the English. We owe it to God, for enlightening and disposing the minds of our pious and noble ancestors to draw up and adopt such a system of government as has worn well, and, like the diamond, the more it is used the more brilliant it becomes. To this, under God, we are indebted for the superiority we enjoy in the scale of nations. Such an important work as the internal organization of new countries just issuing out of barbarism, should not be left to casualty, but it should be conducted with that intelligence and system which it deserves in the work of philanthropy.

Many pious solicitors make a practice of affording their services gratuitously in drawing up all documents relating to religious institutions, chapels, schools and libraries, charging of course for the stamps and materials; might not this custom become general, if proper measures were adopted to encourage the practice of it?

It is a remarkable circumstance, that in all popish countries the Roman priesthood has successfully resisted every improvement in the laws, when they in any respect tended to curtail its power: this it has always had the means of accomplishing, from its influence in the state; and combined with the secular power of the Jesuits and their relative connexions, it has possessed sufficient influence to mould all legal enactments to its own mind.

In those provinces of South America which have possessed sufficient independence and patriotism to break from the chains of European Spain, and which have in their new constitutions displayed such a near approach to the principles of right government, we lament to behold the exclusion of religious liberty; and should they stop where they are, it is more than probable that they will take a retrograde motion, until their light becomes heathenish darkness. This is the work of the Roman priesthood, and its deadly influence is only to be counteracted by the efforts of wise and pious legislators. Had the present lawgivers of South America been as much under the influence of true Christianity as those of the United States, they would have taken care to provide against this evil in their new constitutions. But is it now too late to attempt the counteraction of this baneful influence in the world; whether it arise from Catholick, Mahomedan, Braminical, or other priesthood? Certainly not. The pious youth who are carefully selected and properly educated for this important work, and who go abroad in the correspondence of this society, could not remain many years in a place, without their influence being felt successfully, though silently.

Seventhly. The establishment of a *Committee* or *Society*, which can ascertain who are really on the Lord's side among the men of power, property and influence, and is permitted to keep up a cofrespondence with them, must be a desideratum in this day of Christian enterprise. Numbers of these valuable men stand ready to help the cause, if they knew how to do it consistently with their rank in life and avocations; others are working alone, under all the disadvantages of solitary effort; and probably but a few of the pious affluent step boldly forward into the arena of Christian warfare.

Every pious individual who possesses official influence under the British government, at this time can do a very great deal for the promotion of the gospel. He may bless God that our government is disposed to sanction every good and benevolent undertaking; this consideration should stimulate him to zealous exertion, and not to leave till to-morrow what may be done to-day. Our government may not always be so disposed! Secretaries, sub-secretaries, governors and sub-governors, at home and abroad, possess vast influence, all of whom, if Christians, are bound to cast their weight into the scale of Christianity. Every encouragement should be given to the election of pious men to the superior and also the inferior posts of government; and when in office, their hands should be supported and their measures for the promotion of the cause sanctioned, by the whole weight of Christian influence at home and abroad. The property which men of power appropriate to the support of every good object, will be doubled, if seconded by their personal exertions, and trebled if made on the condition of a proportionate contribution from the mass of the population. An examination into the administration of a few of the pious governors of his Majesty's colonies, will illustrate this subject in the clearest manner, taken in connexion with the contrast afforded by the examples of too many of the opposite principles.

Much is to be expected likewise from the example of pious publick characters in their own families, who will train up their children with the view of living, not to themselves alone, but for the benefit of all the gradations of society below them. The children will avail themselves of the example, advice, and experience of their parents, and naturally fall into all their associations and connexions.

Eighthly. Many *Naval Officers* have during the past ten or twenty years, shown what can be effected by a steady and persevering course of well-doing. Their exertions for the benefit of seamen are beyond all praise; and though they have in many instances been crowned with success, yet the field is so large that it will require every possible effort to produce a substantial influence in the general character of seamen.

Naval officers would be greatly encouraged by holding a regular communication on religious subjects with a society which is constantly receiving the advice and suggestions of many others of the profession. It would be a depôt of valuable information, which might circulate through the whole of its naval correspondents, and while they are carrying into execution their good purposes on board their vessels, it could assist them to procure suitable agencies with which to accomplish their wishes. Schools, distribution of Bibles, tracts, religious and moral publications, would be employed on board each vessel; worth and talent would be sought after and encouraged, while vice and iniquity would be discountenanced.

Let the life of Colonel Gardiner speak to military officers, and show them what good they have it in their power to do. Some recent instances show how important it is to have serious officers, or that some influence should exist to protect the poor pious soldier from being subject to deprivations on account of his religion, which the drunkard and reveller escape. Colonel Gardiner found the value of religious correspondence in all his movements, and was doubtless greatly stimulated by it; so is it likely to produce the same effect through the proposed medium of this society.

We may stop here, and leave the reader to make his own application of the principles previously laid down in this paper, to "men of any art, influence, or profession, who, having the love of God in their hearts, feel willing to assist in erecting the spiritual temple of the Lord in the earth."

As the general committee of the society embraces every profession and trade, it should divide itself into sub-committees, which would take cognizance of the trades or professions peculiar to themselves. Each sub-committee should have its own secretary and book of record.

Such a union of influence would protect the calumniated missionary, the faithful chaplain, the unjustly accused governor. Smith, Austin, and Shrewsbury, in our own day, show the need of such an institution. Great care will be requisite in the election of members, both for the metropolitan and foreign committees. The secretaries especially should be men of undoubted piety and talent, who are able to correspond on all general subjects. To be select is of more importance than to be numerous. No publick meetings need be held, nor reports of proceedings published, except such as are requisite for the business of the society. The funds contributed by the publick will be expended chiefly in the secretary's salary, publications, postages, and agencies, and if it be needful to take up the pen in defence of the cause or its friends, it may be prudent for all its publications to go forth under the signature of some

member of that sub-committee, to which the subject properly belongs. The aid of literary and scientifick characters will be sought after. It will be desirable for each member of the general committee to be connected with a committee of one or more publick institutions in London. Periodical publications in Britain may be induced to engage in the cause, for which they would be compensated in the support of the society. Booksellers so disposed, might procure translations of good and useful books into foreign languages, in the circulation of which they would be assisted by merchants and others abroad. Merchants at London who have, or whose clerks have, a knowledge of foreign languages, may assist the committee of correspondence by translations, &c. Indeed the whole system should be one of voluntary, gratuitous benevolence, displayed on new ground, and by an agency not before brought into action. It would operate through two main channels—correspondence, and active agency at home and in foreign parts. The diffusion of light and knowledge of every kind; the disclosure of the schemes of wicked men, and consequent disappointment, with the encouragement of every thing which is good, must be the happy consequences of such an institution.

The centre of the society will be at London; all its members out of it to be correspondents. Every metropolis in the world may have a committee or similar institution, and so have its circle of influence. The London society should have a correspondent in each foreign metropolitan society besides its own members and agents abroad.

In regard to finances, it is not indispensably requisite that every member should tender pecuniary aid; at the same time contributions of money must be applied for, to advance the objects of the society. Much may be done in the correspondence department with little expense more than postages; but if the society should find it needful to second its active operations by grants of money, upon conditions which will stimulate the recipients to still greater exertions, so that 100*l.* applied in such a connexion may be equivalent in effect to 500*l.* of abstract contribution, then its finances will form a valuable instrument of doing good, in proportion to their extent.

It must be obvious to every considerate person, that numerous and weighty obstacles present themselves in the way of realizing the designs faintly portrayed in the preceding sketch. Were it not for these difficulties, a prospectus might be drawn out for the constitution of this society; but that must be left to time and the operations of Divine Providence. The object is explicit and simple enough, but the way of attainment difficult. However, faith and confidence in God will lead to its advancement in due time. A few individuals have already commenced the work; and though the beginning is small, yet, if God be with them, their borders will be enlarged. They look to God for help, who hath the hearts of all men in his possession, and is never at a loss for agency when he hath a work to accomplish.

It is exceedingly encouraging to the persons who are attempting to unite their influence in this work, that many valuable publications have been of late widely circulated in this empire, pointing out the necessity of a more enlarged and liberal system of education, with the view especially of promoting the cause of Christianity, and the moral welfare of mankind. The sciences, trade, and commerce, are shown to possess an influence which has never yet been properly applied to the purposes for which the Creator designed them. Certainly the largest expansion of the mental powers, and the strongest

force of human industry, should be employed to unfold the wonders of nature, and increase the sum of human happiness.

I think of forwarding a copy of this paper to such individuals as are known to be already under the influence of Christian principles, for the purpose of eliciting their opinions and judgment of it, with the hope that each will communicate his best advice, that the committee may avail itself of the united wisdom of British Christians, to mature a plan for a more general application of these principles; and I trust that they will daily pour forth their petitions to Almighty God, for his direction in this important matter, and that his Holy Spirit may be given in abundant measure to all who are, or may be, engaged in the work. I beg to subscribe myself, with much esteem,

Dear sir, yours sincerely,

G. F. A.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

Lahaina, Island of Maui, Sept. 1st. 1823.

My dear Sister,—On the 31st of May, the day we reached Lahaina, I closed a private journal to you, making the second, I have sent, since leaving America. I would forward the continuation of it for the last three months, but the duty of writing the publick journal of this station for that period, having devolved on me, I think it unnecessary to send the former, for the communication to the Board, which was taken entirely from it, will probably be published in the Herald, and will furnish you with the most interesting intelligence concerning us, from the date abovementioned. On casting my eye over it, however, I observe one page, not put into the publick journal, which I will transcribe, because penned at a moment, when I was more than usually awake to *recollections* of *home* and when I *felt* keenly the distance to which I am removed from the scene of every former joy. It was within the early part of the summer, before Lahaina had been visited by the king, or become the centre of communication with the other islands, which it at present is.

When every thing here is in its ordinary state—no vessel at anchor—no sail in sight—nothing new or interesting to be seen or heard, there is an oppressive sameness in morning, noon, and evening, day and night, that I think would be insupportable as a permanent abode to every civilized and intelligent being, but a missionary. Here it is perpetual June—no rain—no storms—no lowering clouds—all immediately around is perennial verdure,—there is a deathlike silence and want of animation in all nature--something like the *stillness* of *desolation*, that drowns the spirits and destroys all elasticity of body and mind. There is nothing to be seen or heard of those things which enliven the most retired situations at home—no chirping birds—no gamboling flocks—no lowing cattle. Even the few natives who are at the same time at work on the small plantations, cause no interruption to the general silence—no hum of industry is created by the rude implements with which they cultivate their ground, and their labour is unaccompanied by any thing like the ploughboy's whistle, or the reaper's song—in fine, there is little besides the shoutings of a midnight revel, that intimates life, much less contentment and joy, in the dwellers of the land.

Often as I have stood on the beach, silently and alone, whilst the waters of the boundless Pacifick have rolled at my feet, and by distant swellings have invited my thoughts

to the land of my birth, I have been impressed with a livelier sense of the *horrors* of *banishment*, than I ever experienced before, and could but think, that had my Lord Bolingbroke been in as good a situation for judging on the subject before he wrote, he would have been more cautious in pronouncing exile an imaginary evil. Banishment to the sublime scenery and refined and classick society of Geneva, may, in a degree, be so; but I think his Lordship would have found it no easy matter, whilst wandering on these shores, to become so "ravished" by "Contemplations" of "the azure vault bespangled with stars," as to be perfectly reconciled to the privations of a thousand other sources of enjoyment from which he would find himself cut off. At such times, the simple and pathetick lines of "*The Exile of Erin*" have recurred to my mind with associations so powerful, as to start the unbidden tear, and "country, home, and friends," have rushed on me with such "*warm remembrance*," that I have been melted to the weakness of a child. And yet I would not, with my present views of duty, exchange my situation and prospects here, with the eternal interests of this people connected with them, slight as they may be, for all the exquisite enjoyment, which strong affection would persuade me is inseparable from the blessings I have left behind. In contrast to my present lot, fancy often sketches scenes which might have been mine, in which

"An elegant sufficiency, content,
Retirement, rural quiet, friendship, books,
Ease and alternate labour, useful life,
Progressive virtue and approving Heaven"

are combined; but even while I indulge a moment's glance at them, my better judgment tells me "they are but the visions of romantick youth:" and little as I know of the ills and disappointments of life, I am persuaded, that could I realize such scenes in their highest degree, soon from my own experience I would be compelled to exclaim,

"What in truth is mortal pleasure,
But the torrent's smoothness ere it dash below."

On the 19th of June, I find another notice which will be interesting to you, as it concerns your little unknown kinsman *Charlie*.—"This afternoon the husband of Keopuolani called, and requested that Charlie might bear his favourite name, *Hoapiri*—to which, as it was intended as a great compliment, Harriet readily acceded. He seemed gratified, and at evening prayers, when all the attendants of himself and the queen had assembled, he informed them that he had given his name to the child, and when the exercises were over, ordered one of them to carry up quite an appropriate present—a large pail full of *arrow root*, here called *pid*. This giving of their name to those they love, is very common throughout the nation; and often practised when the person who receives it has arrived to manhood.

Tuesday, September 2d.—It is a custom among the chiefs, to assemble at any place, where one of their number of much importance is ill. The least indisposition of a very high chief will sometimes thus call the "*poe ke Arii*," or company of chiefs, together. The illness of Keopuolani, though not supposed serious at present, has occasioned despatches to be sent to the high chiefs on the different islands. The *Waverley* has just sailed to bring Karaimoku, &c. from Oahu.

Wednesday, 3d.—A ship hove in sight this morning; she anchored this afternoon, after showing the American colours, and proved to be the Mentor, Capt. Newel, of Boston, from a cruise on the N. W. Coast. Capt. N. called and took a cup of tea with us, and weighed anchor again for Oahu.

Thursday, 4th.—When we rose this morning, we saw three vessels,

two schooners, and a brig, approaching Lahaina. Just after breakfast, one of the schooners came to anchor, and brought to us Mr. Ellis, on his return from making the tour of Hawaii. The deputation have had a most interesting but fatiguing time, and the slight glance I have been permitted to have of the journal and drawings of Mr. E. makes me regret more than ever the necessity that denied me the pleasure of accompanying him. The other gentlemen have gone directly to Honoruru in the brig Becket. The other vessels were the Waverley and new schooner Waterwitch, lately a *tender* to our friend Capt. Stewart, on the Spanish coast, bringing the chiefs sent for by Keopuolani. Shortly after these had landed, I went to the residence of the queen, and witnessed one of the most striking peculiarities in the customs of the islanders of this ocean—that of *wailing*. There were not less than fifty chiefs around the couch of the queen, and twice that number of their attendants, all weeping aloud with an apparent sincerity and depth of feeling that could not be witnessed, considering the present occasion of it, without a tear from the spectator. The young Tameamea, a nephew of the late king, was the only chief of the number just arrived, who entered the house after I did. He is one of the most stern and forbidding of the chiefs, but the general inflexibility of his character, seemed to give way at the scene; and after kneeling and saluting the sufferer in a most respectful and tender manner, he struggled for a moment with a convulsive emotion, and then "lifted up his voice" and wept in a manner that would have touched even a hard heart. The good old lady continued perfectly calm and composed, though evidently not insensible to the strong affection manifested for her.

To us these wailings appear extremely barbarous, though I have not the least doubt they are precisely the expressions of sorrow made by the most refined and polished of the ancients, and I never witnessed them without being reminded of the mournings of the people of Israel as spoken of in the Scriptures. Shortly after I reached the house, Mr. Bingham and Mr. Ellis came in, when Karaimoku immediately commanded silence, and requested that prayers might be made. I was much struck and affected with the propriety of the proposal, and have scarce ever before felt more interest in a hymn and prayer with the natives, than in those which immediately followed.

While at dinner, Mr. Humewell, the first mate of the Thaddeus, when she brought out the pioneers of the mission, and who has resided on the islands as a commercial agent ever since, came in quite ill; he is an amiable and respectable young man, and has become justly dear to the mission, from his unwavering friendship in the midst of opposition and trials from false brethren and open enemies; and from an exemplary rectitude of deportment amid the too general abominations of the land, from which all who bear the Christian name are far from escaping. We were happy to have it in our power to secure to him a quiet room and bed, which he so greatly needed.

Friday, 5th.—Mr. Bingham and Mr. Ellis returned to Oahu in a vessel of King Taumuarii. Mr. Richards accompanied them. The Champion, Capt. Preble, sailed for Hawaii. She is a very beautiful, well furnished and finished ship, and whilst riding gaily at her anchor before our door, has added much to the beauty of our prospect. Capt. Preble has been very kind and polite to us—he is a nephew of the late Commodore Preble.

Saturday, 6th.—The Waterwitch, commanded by Mr. Humewell, left us for Oahu, to bring up Boki, on account of the increased illness

of the queen. For the same reason, the Barge has sailed for Kairua, to bring Gov. Adams.

Monday, 8th.—The exercises in the chapel yesterday morning, were conducted by Auna, the Tahitian Chief and Missionary. He is a noble looking man, a graceful speaker, and an enlightened and zealous Christian: you will probably see some account of him, in communications sent to America before our arrival at the islands. In the afternoon I spoke myself, through Honorii, as interpreter. The Ainoa, a native brig, arrived this morning from Hawaii, bringing Mr. Harwood, a young man who has resided some time with the mission family at Honoruru, and who accompanied the deputation on their tour of Hawaii.

Tuesday night.—Mr. Ellis was kind enough to leave some of the drawings he took on Hawaii, with me to copy. I was so much engaged with them during the day, that I did not call on the queen, as usual. While at tea, we were much alarmed by the abrupt and hasty entrance of the man, who has charge of our yard, exclaiming, "Keopuolani make roa"—"Keopuolani is dead:" after interrogating him, however, we found that she was only worse, and would soon die. Harriet, Mr. R. and myself immediately hastened down, though dark and late. We found the house, which is very large, crowded with the chiefs who had assembled from all their different abodes, and were seated in silence and sadness, as near the queen as they could press. Her couch was immediately surrounded by Hoapiri, her husband, the king and favourite queen, prince and princess, king Taumuarii, Kaahumanu, and Karaimoku.

Many of these were bathed in tears. The queen seemed very low and could speak but little. She reached her hand to the ladies, however, whispering an affectionate "aroka"—adding "maitar—-maitar,"—an expression of gratitude, for their coming out at night to see her. But what most delighted us, was the feeble but expressive sentences which immediately followed, whilst she continued still to press their hands, "Make make au i ke Akua,"—"I love God;" and shortly again, "Aroha ino au e ke Akua,"—"Great indeed is my love to God!" She was too feeble to say more, but seemed in a state of mind to give much stronger testimony to the excellency and power, even in death, of the religion we had brought to her. The cause of the sudden gloom and alarm, was not any very material change in Keopuolani, but the opinion of Dr. Law, the king's physician, that she could not recover; and the declaration that he could be of no further use to her. The king asked me whether it would not be well for him to despatch a vessel immediately to Oahu, for Dr. Blatchley—to which I answered in the affirmative, being myself unwilling that any means of saving so valuable a life, should remain untried. A pilot-boat sailed in a few minutes afterwards with Honorii, as the king's messenger, to bring Dr. B.

Wednesday morning, 10th.—At 12 o'clock last night, I was waked by the young Tameamea with a message from Karaimoku—that the queen was worse, and they wished me to come down. I found the whole company much agitated; and although Keopuolani had recovered from the spasm which caused them to send for me, I remained till daybreak with her. She had two or three ill turns, which I thought she could not survive. Her disease has proved to be an abscess between her shoulders, and causes her the most acute distress: she bears it with much fortitude and patience, however, scarce a sigh escaping her lips, while all around her are drowned in tears.

The attentions of the chiefs are most assiduous and indefatigable.

None of them left her, or slept for a moment during the night; even the little prince and princess never closed their eyes. The kindness and attention of Kamehamaru is particularly observable: she watches every look and motion, and anticipates every wish. I have scarce ever had my feelings of sympathy more deeply touched, than on seeing her and the king, and Hoapiri bending over the queen, whenever she appeared to be in peculiar agony—their strong desire, yet inability of rendering her any relief, was deeply expressed in their looks, and manifested itself in renewed bursts of tears.

It was a profitable night to my own mind—every thing was calculated to confirm me in the importance of being prepared to meet and struggle with the king of terrors. The agony of Keopuolani also brought forcibly to mind, the sufferings that the Son of God endured for the salvation of sinners; and the lively view of them, connected with their *cause* and their *effect*, caused me to mingle my tears with those that were flowing from all around me—and my prayer was not only that the gentile, lately made acquainted with the knowledge of God, but that I also, nurtured and brought up in the admonition of the Lord, might be saved.

The Waterwitch and Waverley arrived this afternoon from Oahu, and we have the pleasure again of Mr. Humewell's company at the Mission house.

Thursday, 11th.—Yesterday and to-day the surf has been excessively heavy, and often by its beauty and sublimity, has attracted our attention and admiration. But the death angel flapped his dark wing over it, and its loveliness, for a time, was transformed into unmingled horror. At Hoblock, this morning, the long boat of the brig Ainoa was capsized, in attempting to land by the usual passage, and four white men narrowly escaped drowning, while a fifth sunk to rise no more alive. He was a native of Wales, named Williams, and one of the crew of the whale ship Pearl, Capt. Clark, of London, wrecked not long since on shoals, some degrees west of these islands. Exertions were made to restore him to life by the foreigners who were collected on the beach, by the report flying among the natives "Ke heon make roa i hemalu" "a foreigner is dead in the surf," but without success. The spirit had fled through the foaming surges to the world of retribution! Mr. Butler very humanely had the corpse removed to his enclosure, from whence, in the evening, attended by most of the foreigners then at Lahaina, we bore it to a more decent grave, than is the last abode of many an inhabitant of Christian lands, whose destiny it is to die among the heathen.

The boat of the Waterwitch was also upset to-day, but no one drowned.

Friday, 12th.—The pilot boat New York, arrived at noon, with Dr. Blatchley and Mr. Richards; the surf is still very high and dangerous, but they landed safely about 2 o'clock. Dr. B. thinks the queen will not recover, but may linger some days yet.

Gov. Adams not having arrived, two additional vessels have been despatched for him.

Monday, 15th.—The sabbath was marked by no particular incident, except the partial disturbance of the order and decency of the house of God, by a drunken *white man*. I had just been admiring the solemnity and fixed attention of a crowded audience of chiefs and common people, when this low fellow appeared at the door. He made considerable noise, but as the services were nearly concluded, no notice was taken of him: on offering some insulting language to the missionaries, however, as they left the house, Boki, Gov. of Oalm, ordered him into immediate cus-

tody. It is a melancholy fact, that the only interruptions to the worship of God I have known to be made here, have been from those who bear the name of Christian. Many of those who, from their birth and education, ought to be the examples of morality and piety to this degraded people, are their greatest corruptors; and thinking themselves, in this remote part of the globe, free from every restraint of God and man, instead of endeavouring to become the instruments of salvation to the wretched beings who know nothing of the light they possess, they are pioneers to them in all iniquity, and by their precept and example, do all in their power to seal them up in the darkness of spiritual and eternal death.

In the afternoon I preached the first sermon in English, ever delivered in the chapel, or on this island, to the members of the mission, and a few American gentlemen, now at Lahaina.

At midnight, a messenger came for Dr. B. to visit the queen. I accompanied him to see her. She was very ill, but the fear of God seemed to predominate over every other feeling. When a little wine and water and arrow root were recommended to her, she would not touch them till Auna, the Tahitian —her private instructor and chaplain had been called to speak "the good word, and to make a prayer." After she had taken the refreshment, she appeared more easy, and Auna, in compliance with her request, at the suggestion of the king, proceeded to address Keopuolani and those present, on the subject of religion. He continued his remarks for half an hour, and concluded with a most fervent and spiritual prayer. This converted pagan is a most correct and stable Christian; he was long a deacon in the church on his native island, and I have no doubt, has been the means, under the blessing of God, of enlightening the mind of this dying chief unto salvation, through faith in Jesus Christ.

It was a truly pleasant and profitable hour to my own spirit, though I could understand but little of what was said. I knew the subject, however, and saw that every word, and every look, and every gesture sprung from an eloquence of soul, that originated only in a lively sense of the reality and importance of the things of eternity.

(*To be continued.*)

Reviews.

REMARKS ON THE RISE, USE, AND UNLAWFULNESS, OF CREEDS AND CONFESSIONS OF FAITH IN THE CHURCH OF GOD. IN TWO PARTS. *By John M. Duncan, Pastor of the Presbyterian Church, Tammany street, Baltimore. Baltimore: Published by Cushing and Jewett; Wm. Wood, printer.* 1825. *pp.* 287.

Mr. Duncan, our readers know, preached and published a sermon. The sermon produced a lecture and a review; the review and lecture have produced a book; and the book is now to produce another review. We are sorry that Mr. D.'s first publication should have been the parent of such a multitudinous progeny. But so it is—evil is often more prolifick than good; and we have our fears that this brood of polemical bantlings is not likely to terminate with that which is now coming into life; although we are pretty confident, as we have heretofore intimated, that the whole will be a short-lived race. A few years hence, and unless our auguries are grievously erroneous, the whole will be defunct and consigned to oblivion. We have indeed had serious doubts—to drop our

figure—whether we needed to take any notice of the book before us; whether we should not say to ourselves, *valeat quantum potest valere*, and thus leave it. One principal objection with us against noticing this publication was, that we plainly perceived, after reading it, that if we said any thing about it, we must say a good deal, or else have the appearance of fearing to meet the allegations it contains: and that to say a good deal was really to give to this thing an importance to which it had no just claim, and which therefore might do harm rather than good. But some, whose opinions we are accustomed to regard, have told us, that unless this book receives a corrective, they think, weak and irrelevant as its contents generally are, it may do mischief among a certain description of readers; and that the proper corrective is looked for from us, who have already dipped in the controversy, and to whom the writer avowedly replies. We have therefore found that nó alternative was left us but, as Dr. Johnson used to say, "to go doggedly at it," and drudge through the unwelcome task as well as we can.

To shorten our work, however, as far as may be practicable, we have resolved not to follow Mr. D. *seriatim*, through his volume, but to reduce the substance of it under two or three general heads, which we shall specify, after making a few preliminary remarks. To these remarks we solicit the particular attention of our readers, because we think them of more importance than any thing else that we have to offer.

Our first preliminary remark is, that in all we have said, or mean to say, in our controversy with Mr. D., we have been, and shall be, *acting merely on the defensive*. It is Mr. Do. who *brings the war*. It was he who first attacked, and it is he who continues to attack, the Presbyterian church; and we appear only as her defenders. If in making our defence, we not only parry the thrusts of our antagonist, but now and then give him a blow—and we have never yet struck him half as hard as we justly might, and easily could—this is only to disable him, if we can, for continuing the unrighteous contest; and is indeed what is necessarily done in almost every defence.

Mr. D. manifestly appears desirous, from the beginning to the end of his last publication, to have it understood that he is *a persecuted man*. His aim in this is easily seen. He knows that persecution is a hateful thing in itself, most contrary to the spirit of the gospel, abhorrent to our very nature, and probably more abhorrent to the minds of our free and happy citizens, than to any other people on earth. If, therefore, he can only make it out that he is a persecuted man, he knows that he will immediately enlist publick sentiment most extensively in his favour, and that he will have auxiliaries and protectors, even among those who dislike his sentiments and disapprove of the course he has taken. Let it then be distinctly recollected —for the facts are too recent and publick to require proof—that Mr. D. was never attacked, till he had both attacked and insulted the church to which he belonged. In his sermon, amongst a multitude of insinuations of the same kind, he broadly intimates, (page 57,) that the standards of that church might be "laid alongside of the history of papal darkness;" he represents the ministers of that church (p. 59,) as "virtually the legates of a power that would dethrone the Redeemer, as being the *only* Lord of conscience;" he proclaims, (p. 63) that to him "it is matter of the purest astonishment to hear Christian ministers"—plainly meaning the ministers of the Presbyterian church—"talk so untenderly about *the Bible*, and speak so feelingly and affectionately about their own standards;" with a variety of expressions of the same import, equally unfounded and slanderous. In the production which now calls for our animadversion, he is, if possible, more outrageously abusive.—

We at present only give as a specimen, what he says in regard to the requisition made in our form of church government, that the Confession of Faith shall be adopted, at their licensure and ordination, by all those who are to be teachers in our church. His words are (p. 54)—"In our retrograde movements to the reign of spiritual tyranny, we are required to subscribe not merely the Shorter Catechism, but *the whole book;*—a dose of legislative poison, which even the Scots Commissioners themselves, in those days, could not swallow." Now we seriously ask, whether the ministers of the Presbyterian church ought to stand still, and suffer a man in their communion to cast these things in their teeth, both from the pulpit and the press, and not utter a word in reply? Or whether, if they do reply, it ought to be in some such soft language as this—"Dear brother, do not treat us so roughly; believe us, we are not altogether so bad as you represent us; pardon us, when we say, that we really think you are not quite right in speaking and writing as you do; pray consider a little, and we are persuaded that your good sense and good feelings will lead you to think better of this matter." We avow it as our opinion, that those who would be for pursuing such a course as this, must have taken a draught at the same fountain of which Mr. D. has drank so deeply; and that they would be so far from acting in accordance with the spirit and precepts of the New Testament, that they would violate both. If indeed, "a man be overtaken in a fault," through sudden or strong temptation, the spirit of the gospel does require "those that are spiritual to restore such an one, in the spirit of meekness," considering their own liableness to fall when tempted. But very different is the case, when transgression is *deliberate, publick*, and *persisted* in. Then the express precepts of the gospel are—"Them that sin rebuke before all, that others also may fear.—Rebuke them sharply, that they may be sound in the faith." Mr. D. has, accordingly, in our review, been rebuked; but not, we maintain, with even the merited severity, and with a full allowance for all that deserved praise in his first publication. By Dr. Miller, his erroneous opinions have been confuted in temperate argument; but such as unavoidably implicates him in absurd and unjustifiable conduct, rather more seriously than was done in our review. But from the judicatures of the church he has experienced a forbearance, which it would be easier to convict of excessive lenity, than of the least approach to severity or oppression. Yet this is the man who complains of oppression and persecution. No verily. *He* is the *persecutor*—the persecutor of the whole church to which he has belonged. If feelings therefore are to be excited against persecution they must all be directed against him. The members, ministers, and judicatures of the Presbyterian church have done nothing, and we are confident they are disposed to do nothing, that is vindictive;—nothing but what is purely defensive; nothing which is not necessary to preserve the reputation, purity, peace, and gospel order of the church. And whoever would wish that all these should be sacrificed to the feelings and wishes of one who assails them all, can never be a true friend to equal rights and religious liberty. He is clearly their enemy. He is desirous that the rights and privileges of a whole community should be outraged, and if necessary, sacrificed, rather than that the wayward fancies, monstrous assumptions, and lawless assaults of an individual should be resisted, and their author suffer the shame and exposure which he has merited. But conscience is pleaded by the assailant, in this contest. Be it so; and let it be kept in mind that the members of the Presbyterian church have consciences as well as he—consciences, we hope, as tender, as pure, and as enlightened as his. They are deeply conscientious in their attach-

ment to the Confession of Faith and catechisms of their church. The system of sacred truth which these contain, and the church government with which they are connected, are believed by Presbyterians to be founded on the word of God. In the doctrines of these venerable symbols of faith and church order they have been educated, and they regard them as containing a precious epitome of divinely revealed truth, dearer to them than life itself. And shall an individual assail and revile these symbols in the most opprobrious manner, and charge all those who love and revere them, with guilt and folly such as are implied in the passages we have quoted; and shall he then cry out *oppression* and *persecution*, when his temerity and inconsistency are only exhibited in their true character to the world? No—Let him plead conscience as he may, he is, at least, a conscientious persecutor himself; and every correct mind must wish that he may either repent and reform, or suffer the discipline that he deserves.

What we have last said leads to some other preliminary remarks. We have heard that there are those who think that Mr. D. ought to meet with great indulgence, because they suppose, that although grossly *deluded*, still he is *honest*. There is something in this which deserves to be carefully examined. That a man who acts under a strong delusion is less criminal in the sight of God, than one who constantly violates the dictates of his conscience by sinning against the light and convictions of his own mind, is unquestionably true. The apostle Paul, after referring to his great guilt before his conversion, says, that he obtained mercy "because he did it ignorantly in unbelief." But although he was as honest and conscientious a persecutor as ever lived; although he could say, "I verily thought that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did,"—and "I have lived in all good conscience before God until this day,"—yet he was so far from extenuating what he had done, or representing that he had but slightly or moderately offended, that he numbered himself among the "chief of sinners," took shame to himself, "as a persecutor, and a blasphemer, and an injurious," and set down his case as one that was intended to show to what an amazing extent the mercy of God in Christ Jesus could reach. How was this? when in all that he had done, he thought that "he was doing God service." The truth was, that his delusion, though less criminal than deliberate and known transgression, was still of such a character as to involve him in aggravated guilt. It had proceeded from depravity of mind, and deep and inveterate prejudice; by which he had been blinded to the evidence which otherwise would have satisfied him that Jesus was indeed the true and long expected Messiah. The case is the very same in most instances of religious or moral delusion. It is owing to inherent depravity and criminal prejudice. While therefore it renders its subject less guilty than if he knowingly and wilfully offended, it still leaves him criminal—often in a very high degree criminal. It never forms a reason why a man should be esteemed innocent, or undeserving of censure; and least of all, does it ever form a reason why the mischief which a deluded man attempts to do, should not be counteracted as vigilantly and vigorously as if it proceeded from an intention to do evil. In looking back on the errors, and heresies, and wild and wicked fancies, that have troubled and polluted and rent the Christian church, and brought the foulest dishonour on religion, we can hardly name one, that we do not verily believe sprang from delusion. The authors of the evil persuaded themselves that they were doing right. Nay, they have been the most confident of men, as to the rectitude both of their intentions and actions, and

hence they have been the most zealous of men in propagating their destructive errors.

There is one deplorable evil that almost invariably attends religious delusion, which claims a particular notice. It is, that those who are under its influence think that, in the promotion of their cause, it is lawful, and even commendable, for them to *disregard many moral principles and obligations*, which are usually regarded as sacred, and which in ordinary cases are so considered by themselves. They imagine that the *great good* they are aiming to effect, authorizes, and even requires them, to set aside whatever stands in their way. In a word, they persuade themselves that the *end* which they have in view, will justify them in using *means* to obtain it, which in matters of common occurrence they would see and acknowledge to be unlawful. We could, if it were necessary, confirm this remark by numerous and striking instances, besides that which is furnished by the Jesuits, who have long been the standing example of its truth. But who, at least among Protestants, has ever thought, that the criminality of those who act in this manner, whatever may have been their conviction of doing right, should not be considered and represented as worthy of the most pointed condemnation and the severest reprehension—nay, in many cases, of the most exemplary punishment.

Now we freely acknowledge that all the marks of strong delusion are as plainly discernible as they well can be, in the case of Mr. D. His confidence that he is right, in the strange course he has taken, seems incapable of being moved; and his zeal in the *great work* of destroying creeds and confessions, in which he has lately engaged, is ardent in the extreme. In pursuing the important object he has in view, he has thought himself justifiable in subscribing a most solemn obligation, to carry into full effect a plan for sustaining in their integrity the standards of the Presbyterian church, and immediately afterwards publickly to condemn and reproach those standards as destructive of Christian liberty; and to represent the required adoption of them as an imposition to which no Christian minister ought to submit. He has been able to reconcile with his conscience and his honour, the preaching of a sermon under a confidential appointment, and as the organ and representative of the board of Directors of the Theological Seminary, which he could not but know they would never have given him the opportunity to preach, if they had but suspected that its contents were likely to be such as he deliberately made them. He confidently believes he is right in denouncing, in the strongest terms of reprobation, the whole constitution of a church of which he remains a minister, and while remaining under the solemn obligations by which he bound himself at his ordination to maintain that constitution. He stoutly contends that he ought to be permitted to remain in the Presbyterian church, without being subject to its rules; but with perfect liberty to violate them, as he did when he refused to tender to a candidate for licensure, the questions required in the form of government; and to revile at his option the entire Presbyterian system, with the privilege of complaining grievously of persecution and oppression when any one censures him for so doing.—We repeat that we admit unreservedly that here is as palpable evidence as could easily be given, that Mr. D. is acting under a strong religious delusion; because he acts in such a manner as, in ordinary concerns, we verily believe he would not act. And we hope it will be remembered that we have made an allowance for this, in our former review; although we were not then as fully satisfied, as we now are, that Mr. D. was entitled to be regarded, as we now regard him. But we did then say, that although we could not reconcile what he had done with our notions either

of modesty or integrity, yet "we were not disposed to charge him with a known and wilful departure from truth and duty." In reference to another point, we said that "we were willing to believe, that he had not seen that the course he had taken, involved the absurdity and criminality which we did think it involved, and which we had pointed out." In a word, we then made him all the allowance which we thought due to a deluded man; and we certainly intend to do the same in future. But in perfect consistency with this, as we believe, and as we think has been clearly shown in the principles laid down and explained above, we have not considered, and we shall not consider, him, as an *innocent* man. We have regarded him as highly censurable. Thus we still regard him; and doing so we shall continue to point out his errors freely, and to make on them and on him, such strictures as we conscientiously think they deserve. We do this with a sincere wish and earnest desire—we regret that we cannot add, a hope and expectation—that Mr. D. may be benefited by what we say, forsake the crooked path into which he has wandered, and recover the standing from which he has unhappily fallen. But our principal aim is to prevent the mischief which Mr. D. is attempting to effect in the Presbyterian church; and the prevention of which requires, in our opinion, that his doings and his aims should be set in their true light, and invested with their proper character; although this should be painful to his feelings and unfavourable to his influence. With whatever belief or unbelief the declaration may be received by Mr. D. and his friends, we do declare, that it does not belong to us, deliberately, to say any thing wounding to the feelings of another, without giving very sensible pain to our own. But when the cause of truth and the interests of religion make the demand, we have ever held, and we believe shall always maintain, that the feelings both of others and of ourselves are to be sacrificed to their defence and preservation. *Feelings* it may often be our duty to violate—*principles* never.

(*To be continued.*)

A BRIEF OUTLINE OF THE EVIDENCES OF THE CHRISTIAN RELIGION. *By Archibald Alexander, Professor of Didactic and Polemic Theology, in the Theological Seminary at Princeton, N. J. Princeton Press: Printed and published by D. A. Borrenstein.* 1825. 12*mo. pp.* 299.

It is not easy, at least for us, to make out a long review of a book that is very well written, and on a subject confessedly of the highest importance. Such a book yields us none of the necessary materials for an extended review. When a subject is discussed on which opinion is a good deal divided; or when a book contains something to praise and something to blame; or when a writer is wrong, or right, in the main, but yet has a little good, or a little bad, that ought to be pointed out, and excepted from the general censure or approbation; a reviewer has in all these cases a fair opportunity to exercise his discriminating powers, and to show, if perchance he is qualified to show, his learning, acumen, and impartiality. So likewise when a writer has not done justice to his subject, a most excellent occasion is offered to the critick, to take up the subject himself, and to show how much better he can treat it than the author of the work which he reviews. In this way the Scotch and English reviewers have, of late years, given us some of the most profound and erudite disquisitions in the English language; while they have scarcely said a word of the luckless wights, whose title-pages have served only as starting places, to these racers in the career of literary glory.

But when a most interesting topick has been treated so well, and so

fully or comprehensively, that the reviewer cannot produce any thing as good of his own, and must be charged with a superfluity of remark, if he adds to what is already complete—what is he to do? On the importance of the subject itself he ought not to dwell; for that, by the supposition, is evidently of the greatest moment. He may, it is true, bestow unqualified praise on the writer. But if he does this at much length, he will rather disgust than please; for no theme is so hackneyed and exhausted as panegyrick. He may also give extended quotations; but these will not be his own—little skill is required to make them; and if they are made from a book which is small and cheap, as well as good, *his* readers will probably be the readers of the book; and will scarcely thank him for giving them disjointed parts of a work which they would read with more pleasure in an unbroken series, and when its details had not been anticipated.

We have really been led into the foregoing reflections by the little volume now before us. From the moment we finished reading it, we determined to review it, and to recommend it with all earnestness. But when we come to execute our purpose, we found ourselves arrested by the considerations we have mentioned; and did not know how to get at our work, better than by just simply setting down the thoughts which we have here expressed.

The occasion of this publication, is stated by the author in the following

ADVERTISEMENT.

"The author of the following pages was not desirous of adding any thing of his own to the many valuable works, in circulation, on the Evidences of Divine Revelation; but having, in the performance of his official duty, preached a sermon on this subject, in the chapel of Nassau-Hall, he received from the students of the college, a unanimous request to furnish a copy for publication. Feeling disposed to comply with a request, coming from such a quarter, and so respectfully made, but not judging it expedient to publish a single discourse on a subject so extensive, he resolved to enlarge the work, not only by giving more ample discussion to the topicks treated, but by introducing others, which the narrow limits of a sermon did not permit him to touch, and to throw the whole into another form. The result is, the little volume now presented to the publick, which he humbly hopes and prays, may be useful, not only to those young gentlemen, at whose request, and at whose expense it has been published, but to others, also, who may not have the opportunity, or inclination to peruse larger works."

Dr. Alexander, after a short "Introduction" on "The right use of reason in religion," treats his subject under the eight following propositions.

"I. It is impossible to banish all religion from the world; and if it were possible, it would be the greatest calamity which could befall the human race.

"II. If Christianity be rejected, there is no other religion which can be substituted in its place; at least no other which will at all answer the purpose for which religion is desirable.

"III. There is nothing improbable or unreasonable in the idea of a revelation from God; and consequently nothing unreasonable or improbable in such a manifest divine interposition, as may be necessary to establish a revelation.

"IV. Miracles are capable of proof from testimony.

"V. The miracles of the gospel are credible.

"VI. The Bible contains predictions of events which no human sagacity could have foreseen; and which have been exactly and remarkably accomplished.

"VII. No other religion possesses the same kind and degree of evidence as Christianity; and no other miracles are as well attested as those recorded in the Bible.

"VIII. The Bible contains internal evidence that its origin is divine."

These propositions which we have here placed together, are not so placed by their author. They stand separately, at the beginning of the several compartments of the volume, and are denominated sections. We

respectfully suggest to the author, whether they ought not to be presented in a single and connected view; at least in a table of contents —we certainly looked for them in such a connexion. We also suggest, whether, as the several positions which have been stated are in reality *propositions*, it would not be better to give them that name, rather than that of *sections;* especially as such divisions as are usually called sections, are found in the treatment of each proposition.

The enemies and the friends of the sacred writings have so long exercised their ingenuity and learning —and on no subject has more ingenuity and learning been employed— the one to subvert, and the other to establish and defend, the claims of these writings to a divine origin, that little which is properly *new*, can now be looked for, on the one side or on the other. We can scarcely expect more from any writer at present, than that facts and considerations previously alleged, should be set in some new light; or in a light stronger and more striking than that in which they have formerly been exhibited: or that the pith of extended arguments, heretofore used, should be given, without their details: or that the whole evidence should be better arranged, as well as condensed; so as to strike the reader with its full force and effect. Now, in stating these particulars, we have given, as we think, nearly the true character of the volume before us. Excepting a few incidental and interesting remarks, which we do not remember to have met with elsewhere, we have not found any thing in this volume, the *substance* of which we had not seen, in some of the numerous books and tracts on the deistical controversy, which have heretofore been published. But we certainly think that we have never seen the whole controversy so well managed, within the same compass. On a number of points it was impossible for Dr. A. to dilate, without losing his main object, and that which gives his work its chief value—the forming of a *manual* on the evidences of the Christian religion, peculiarly adapted to youth of liberal minds and pursuits; and which all descriptions of persons might read, both with pleasure and profit. This object he has attained, more completely than we thought was practicable, till we had read this compendious treatise. There is scarcely an important thought, relative to the controversy between infidels and Christians, which he has not had the address to introduce into this "Brief Outline:" and he has been able to do what has not often been done—to epitomise facts and arguments, without rendering his work dry and uninteresting. On the contrary, this volume is remarkably pleasant in the reading. Attention is kept awake—expectation is constantly excited, and as constantly gratified. You accompany the author as you do an agreeable companion, with whose instructive conversation you are never tired. He communicates his thoughts in a plain, natural, and flowing style, free from all affectation of elegance or eloquence, and yet chaste and well sustained. Some minute amendments in the structure of sentences might certainly be made, and probably will; for the work is already in the press, for a second edition. In a word, it is manifest that the author of this "Brief Outline," must have read with attention all the writers of reputation on both sides of the deistical controversy, must have well digested his reading, and well matured his thoughts; and that thus prepared, he has been able to give out the essence of the subject, with ease and perspicuity, in a method, manner, and language, which are his own. We do think, and we feel constrained to take this opportunity to say, that the man who could write this book, ought to write and publish more than this book; and that we sincerely hope he will. It seems to us, that the Christian publick in our country has a claim upon him, in this matter; and that, so far as his health

and important professional engagements will permit, he ought not to refuse the demand.

For a reason already intimated, we shall not make large extracts from the volume before us. The following passages, taken fortuitously, will we think afford a fair specimen of the work. They form a part of the author's fifth section, in which he shows that "The miracles of the gospel are credible."

"VII. The witnesses of the miracles of Christ could have had no conceivable motive for propagating an imposture. That they were not themselves deceived is manifest from the nature of the facts, and from the full opportunity which they had of examining them. It is evident, therefore, that if the miracles recorded by them never existed, they were wilful impostors. They must have wickedly combined, to impose upon the world. But what motives could have influenced them to pursue such a course, we cannot imagine; or how men of low condition and small education, should have ever conceived it possible to deceive the world, in such a case, is equally inconceivable. These men had worldly interests, which it was rational for them to regard; but every thing of this kind, was fully relinquished. They engaged in an enterprise, not only dangerous, but attended with certain and immediate ruin to all their worldly interests. They exposed themselves to the indignation of all in authority, and to the outrageous fury of the multitude. They must have foreseen, that they would bring down upon themselves the vengeance of the civil and ecclesiastical powers, and, that, every species of suffering awaited them. Their leader was crucified, and what could they expect from declaring that he was alive, and had performed wonderful miracles? If they could have entertained any hopes of exemption from evils so apparent, experience must soon have convinced them, that they had engaged not only in a wicked but most unprofitable undertaking. It was not long after they began their testimony, before they were obliged to endure unrelenting persecution from Jews and Gentiles. Could they have been influenced by a regard to fame? What renown could they expect from proclaiming a crucified man to be their master, and the object of all their hope and confidence? If this was their object, why did they give all the glory to another, who was dead? But the fact is, instead of fame, they met with infamy. No name was ever more derided and hated than that of *Christian*. They were vilified as the most contemptible miscreants that ever lived; as the refuse and offscouring of all things; as the pests and disturbers of society, and the enemies of the gods. They were pursued as outlaws, and punished for no other reason, but because they acknowledged themselves to be Christians. Would men persevere in propagating an imposture, for such fame as this? It cannot be supposed, that they expected their compensation in another world; for, the supposition is, that they were wilful impostors, who were, every day, asserting, in the most solemn manner, what they knew to be utterly false. It would be as reasonable to suppose, that the murderer, or highway robber, is influenced, in the commission of his atrocious crimes, by the hope of a future reward.

"The only alternative is, to suppose, that they were fanatics; and it is known, that men under the government of enthusiasm, contemn all the common considerations which usually influence human conduct; and often act, in a way, totally unaccountable. This representation of enthusiasm is just, but it will not answer the purpose for which it is brought. Enthusiasts are always strongly persuaded of the truth of the religion which they wish to propagate; but these men, upon the hypothesis under consideration, knew that all which they said was false. Enthusiasm, and imposture, are irreconcilable. It is true, that which begins in enthusiasm, may end in imposture; but in this case, the imposture must have been the beginning, as well as the end, of the whole business. There was no room for enthusiasm, all was imposture, if the facts reported were not true. But the best evidence, that the evangelists were not wild fanatics, is derived from their writings. These are at the greatest remove from the ravings, or reveries of enthusiasm. They are the most simple, grave, and dispassionate narratives, that were ever written. These books, certainly, were not the production of crazy fanaticks. The writers are actuated by no phrenzy; they give no indication of a heated imagination; they speak, uniformly, the language of 'truth and soberness.'

"VIII. But if we could persuade ourselves, that the apostles might have been actuated by some unknown and inconceivable motive, to forge the whole account of Christ's miracles; and were impelled by some unaccountable phrenzy, to persevere, through all difficulties and sufferings, to propagate lies; yet, can we believe, that they could have found followers, in the very country, and in the

very city, where the miracles were stated to have been performed?

"When these accounts of stupendous and numerous miracles, were published in Jerusalem, where the apostles began their testimony, what would the people think? Would they not say, 'These men bring strange things to our ears? They tell us of wonders wrought among us, of which we have never before heard. And they would not only have us to believe their incredible story, but forsake all that we have, abandon our friends, and relinquish the religion of our forefathers, received from God: and not only so, but bring upon ourselves and families, the vengeance of those that rule over us, and the hatred and reproach of all men.' Is it possible to believe, that one sane person would have received their report?

"Besides, the priests and rulers, who had put Jesus to death, were deeply interested to prevent the circulation of such a story. It implicated them in a horrid crime. Would they not have exerted themselves to lay open the forgery, and would there have been the least difficulty in accomplishing the object, if the testimony of these witnesses had been false? The places of many of the miracles are recorded, and the names of the persons healed, or raised from the dead, mentioned. It was only one or two miles to the dwelling of Lazarus; how easy would it have been to prove, that the story of his resurrection was a falsehood, had it not been a fact? Indeed, Jerusalem itself, and the temple, were the scenes of many of the miracles ascribed to Christ. As he spent much time, in that city, it is presumable, that not a person residing there, could have been totally ignorant of facts, which must have occupied the attention and excited the curiosity of every body. An imposture like this never could be successful, in such circumstances. The presence of an interested, inimical, and powerful body of men would, soon, have put down every attempt at an imposition so gross, and groundless. If the apostles had pretended, that at some remote period, or in some remote country, a man had performed miracles; they might have persuaded some weak and credulous persons; but they appealed to the people to whom they preached, as the witnesses of what they related. No more than a few weeks had elapsed after the death of Jesus, before this testimony was published in Jerusalem; and, notwithstanding all the opposition of those in authority, it was received, and multitudes willingly offered themselves as the disciples of him, whom they had recently crucified.

"The success of the gospel, under the circumstances of its first publication, is one of the most wonderful events recorded in history; and it is a fact beyond all dispute. In a little time, thousands of persons embraced the Christian religion, in Jerusalem, and in other parts of Judea. In heathen countries, its success was still more astonishing. Churches were planted in all the principal cities of the Roman empire, before half a century had elapsed, from the resurrection of Christ. And, notwithstanding the fires of persecution raged, and thousands and tens of thousands of unoffending Christians were put to death, in a cruel manner, yet this cause seemed to prosper the more; so that, it became a proverb, 'that the blood of the martyrs was the seed of the church.' And it went on, increasing and prevailing, until, in less than three centuries, it became the religion of the empire.

"Learned infidels have in vain attempted to assign an adequate cause for this event, on natural principles. Gibbon, as has been before stated, exerted all his ingenuity to account for the progress and establishment of Christianity; but although he has freely indulged conjecture, and disregarded the testimony of Christians, his efforts have been unavailing. The account, which he has given, is entirely unsatisfactory. Upon the deistical hypothesis, it is a grand revolution, without any adequate cause. That, a few unlearned, and simple men, mostly fishermen of Galilee, should have been successful in changing the religion of the world, without power or patronage, and employing no other weapons but persuasion, must, forever, remain an unaccountable thing, unless we admit the reality of miracles, and supernatural aid."

Dr. A., in the conclusion of his introduction to his work, very justly observes, that "The poison of infidelity is imbibed by many who never have access to the antidote. It is much to be regretted, that some of the books which are almost sure to fall into the hands of literary youth, are deeply tinctured with scepticism. How many read Hume and Gibbon, who have never seen the answers of Campbell and Watson? Now, if we can present even a brief outline of the evidences of Christianity, to those who may not be disposed to read larger works, we may be contributing in some small degree, to prevent the progress of one of the greatest evils to which men are liable." Most earnestly do we re-

commend to all with whom our opinion may have any influence, and especially to the young, the careful perusal of this excellent and entertaining volume. Its price is such as puts it within the power of all our readers to purchase it;* and we risk nothing in assuring them, that this is a purchase which they will never regret. It is calculated, as already stated, to be peculiarly useful to youth who are pursuing liberal studies: and we feel it to be a duty, in concluding this review, respectfully, but earnestly, to recommend to the serious consideration of the teachers of youth in our colleges, and other higher seminaries of learning, whether this work, in which there is not a word that is sectarian, may not profitably become a class book, or a text book, in laying before their pupils what ought never to be omitted in a course of liberal education, in a Christian country; namely, the evidences of that religion which denominates us Christians, and in which much of our present happiness and all our eternal hopes are centred.

* We have learned from the printer, that the retail price of the first edition is 87 cents; and that the second edition, on a larger type and finer paper, will be sold at 120 cents.

Literary and Philosophical Intelligence, etc.

The New York Evening Post states that Chief Justice Marshall is engaged in writing, and indeed is far advanced towards completing, a history of the American government, from the adoption of the constitution to the termination of Washington's presidency.—*Nat. Gaz.*

Valuable Discovery.—A quarry of green marble has been discovered at Westchester, N. Y. in digging for the foundations of the State Prison. The Westchester Herald says that it resembles the celebrated *Verde Antique*, so much esteemed by the ancients, and that the quarry appears to be very extensive.

Masonick Munificence.—The Wilmington College, Del. was, a short time since, offered for sale by the sheriff of the county. Previous to the hour of sale, the amount of the debt due, and to satisfy which the sale was to have been made, was paid by a committee of the Masons of that borough.

Rail Road at Caraccas.—A proposition has been for some months before the municipality of Caraccas, preparatory to its transmission to the Supreme Government, for constructing an iron rail road between Caraccas and La Guayra. The projectors of this great national improvement are Messrs. Herring, Graham, and Powles of London, whose proposals are published at length. The projectors stipulate for the exclusive possession of the road for twenty-five years; at the expiration of which time the road is to be surrendered to the government upon the payment of one-fourth of the original cost.

Religious Intelligence.

THIRTEENTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE THEOLOGICAL SEMINARY.

The Board of Directors of the Theological Seminary present to the General Assembly, the following as the Report of their proceedings, and of the state of the Seminary through the last year:

The number of students at the date of the last report, was *one hundred and thirteen.* During the summer session, *six* new students were received, viz.

Curtis C. Baldwin, graduate of Hamilton College, N. Y.
Jeremiah Wood, Union. do.
Robert Henry, Jefferson, Penn.
Daniel L. Carroll, do.
Samuel D. Blythe, Transylvania Univ. Kentucky.
E. H. Adams, candidate of Pres. of West Lexington.

During the winter session, *thirty-eight* additional students were received, viz.

Theophilus Packard, graduate of Amherst College, Mass.
Charles Hall, Hamilton, N. Y.
Henry Morris, do.
Clifford Arms, Union N. Y.
Gerrish Barrett, do.
Hervey Hayes, do.
Henry Lyon, do.

Cyrus Mason, Union, N. Y.
Samuel Schaffer, do.
Henry White, do.
George B. Whiting, do.
Thomas W. Coit, Yale, Conn.
Robert Hall, Nassau Hall, N. J.
Thomas L. Janeway, Univ. of Penn.
John H. Agnew, Dickinson, Penn.
William Annan, do.
William Cahoone, jr., do.
William P. Cochran, do.
John M. Dickey, do.
Isaac M'Ilvaine, do.
Daniel M'Kinley, do.
John C. Young, do.
James Nourse, Jefferson, Pennsylvania.
Samuel C. Jennings, do.
William Sickels, do.
Samuel Bryson, Western University, Pennsylvania.
Daniel Derwell, cand. of Pres. New Brunswick.
Thomas Cole, New Castle.
Robert M'Cachren, do.
Peter Hassinger, do.
A. G. Morrison, do.
Thomas W. Irwin, Philadelphia.
Henry Aurand, do.
Briton E. Collins, do.
J. B. M'Creary, do.
George Printz, do.
Samuel R. Alexander, Ebenezer.
Lewis M'Leod, Licentiate of Pres. of West Tennessee.

The highest number of students in the Seminary at one time through the year, has been *one hundred and eleven.* The nnmber now in connexion with it, is *one hundred and five.*

At the close of the summer session, certificates that they had completed the whole course prescribed in the Plan, were given to the following *seven* young men, viz. Alanson Benedict, James D. Hyndshaw, James H. Johnston, Daniel A. Penick, Samuel A. Pressley, Joseph Myers, and Moses C. Searle.

The Board regret, that out of a class, once consisting of more than thirty members, so small a number should have completed the whole course prescribed in the Plan of the Seminary.

The semi-annual examinations of the students have, as usual, been highly satisfactory to the Board.

On the subject of benefactions for the support of necessitous students, the Professors have reported the following sums, viz.

Pittsburg Education Society, paid to a particular Student by themselves	$90 00
Ladies of Staunton, Virginia	30 00
Female Society of Newton, Long-Island	50 00
Female Society of Florida, N. Y.	17 00
Female Society of Elizabethtown, N. J. for a particular student	50 00
Female Society of Jamaica, L. I.	45 20
Do. Friend, Princeton, N. J.	5 00
Ladies Society of Princeton, N. J.	77 00
Phebean do. Philadelphia	40 00
Female Friend	2 00
Some Ladies of Somerset County, Mar. collected by the late Mrs. E. M. Ker	20 00
Ladies of Wall Street Church, New York	37 00
Collected in Indiana, for two particular students, by the Rev. Mr. Crow	62 00
A student formerly benefited by the charitable fund	50 00
Rev. J. M. Dickey, for two particular students	8 30
Society in Mr. Park's school, Madison, Indiana	3 80
Society in Hanover, Indiana	3 80
Female Societies of Madison and Hanover, with several congregational collections, for two particular students	41 40
Female Society in Cedar Street Church, N. Y.	168 00
Students of the Seminary, on account of the several scholarships established by them	58 00
Female Cent Society of the 1st Pres. Church, Albany, paid to a particular student by themselves	100 00
Annanias Platt, Esq. Albany	20 00
Female Cent Society of Amsterdam, N. Y. for a particular student	60 00
	$1038 50

The Professors have also reported the following contributions, viz.

A bed quilt and comfortable, from some ladies of Hanover, N. J.

10½ yards of blue cloth, from a friend in Allentown, N. J.

6 pair of stockings, from Kingston, N. J.

6 shirts and 2 pair of stockings, from a Society in Morristown, N. J.

From Mr. James Holmes, 1 cot, 3 sheets, 1 coverlet, 1 feather bed, 1 chair, 1 desk, and 1 candlestick.

A person in Orange County, N. Y. 1 pair of socks.

Mr. D. M'Kinney, 1 pillow, and 1 table.

A society in Lyons farms, Elizabethtown, N. J. three pair of sheets, and three pair of pillow cases.

Mr. R. Henry, 1 straw bed.

Mr. J. Wood, 1 pillow case.

A person unknown, 25 pillow cases, 10 sheets, 9 towels, and 1 quilt.

Some ladies of Newark, N. J. 6 pair of stockings.

Young ladies of Middle Spring Cong. Pennsylvania, 26 pair of stockings, 2 cravats, and cash fifty cents.

A lady in Luzerne County, Penn. 1 pair of pillow cases.

Mr. M. L. Fullerton, 1 cot, 1 bed, 1 pillow, 1 bolster, 1 blanket, 1 shovel and pair of tongs, paper and brush.

Some ladies in Perth Amboy, N. J. 6 cravats.

Ladies of Harrisburg, Penn. 11 sheets, 4 pillows, 23 pillow cases, 25 towels, 1 blanket, 1 bed quilt, and 4 comfortables.

Congregation of Newtown, Penn. 1 bed, 1 bolster, 2 pillows, 2 pillow cases, 2 sheets, 1 blanket, 1 comfortable, 1 coverlet, and 1 pair of stockings.

Some ladies in Trenton, N. J. 5 shirts.

Ladies of Wilmington, Delaware, 1 comfortable, 1 bed quilt, 1 sheet, 2 pillow cases, 2 towels, and 4 curtains.

A few volumes of books have been added to the library by donations, through the past year. On the subject of the Library, the Board would inform the Assembly, that the books of the Seminary are deposited in two distinct Libraries, kept in different rooms; and that on the recommendation of the Professors, the Board have named one of these, *The Green Library*, in honour of the Rev. Ashbel Green, D. D. President of the Board of Directors, from whom it has received a more valuable donation, than from any other individual; and that they have named the other, which is the Library received from the Associate Reformed Synod, *The Mason Library*, in honour of the Rev. John M. Mason, D. D. the late President of the Theological School, with which it was formerly connected, and to whose exertions, chiefly, it owes its existence.

The last Assembly appropriated for the general purposes of the Institution, the sum of 4200 dollars, in addition to an unexpended balance of the preceding year of $285.45. Of this there has been expended for the payment of professors' salaries, the sum of $4485, leaving a balance of the appropriation unexpended of $45. The incidental expenses of the Institution have been paid out of the general expense fund.

The Board have the pleasure to inform the Assembly that since the meeting of the last Assembly, several scholarships have been founded. One by the ladies of the city of Augusta, in Georgia. The whole sum of 2500 dollars requisite to endow a scholarship, has been paid to the Treasurer of the Trustees of the General Assembly. This scholarship is named the Augusta Female Scholarship. The founders vest the right of nominating the student, who may receive the benefit of this fund, in the Rev. Samuel S. Davis, of Augusta, Georgia, during his life; and after his decease, they vest the right in the Professors of the Seminary.

Another Scholarship has been founded by Mrs. Jane Keith, of Charleston, South Carolina, widow of the late Rev. Isaac S. Keith, D. D. of that city. Mrs. Keith has given her obligation for the payment of 2500 dollars, and the interest of this sum annually at 6 per cent. until the principal is paid; she retains, during life, the right of nominating the student who may have the benefit of this scholarship, and vests the right after her decease in the Professors of the Seminary.

Another Scholarship has been founded by Robert Gosman, Esq. of Upper Red Hook, New York. Mr. Gosman has paid the sum of 2500 dollars to the Treasurer of the Trustees of the General Assembly. The founder of this Scholarship retains, during his natural life, the right of nominating the beneficiaries of said Scholarship; after his decease, the right of nomination is to be vested in his two sons, the Rev. John Gosman, and Mr. Jonathan Gosman, in joint trust with the Rev. Andrew Kittle, of Red Hook, and the Rev. Peter S. Wynkoop, of Ghent; and in the survivors or survivor of them; and in case of their refusal or neglect, the nomination is to vest in the Board of Directors of the Seminary; and after the decease of the above named persons, the nomination is to vest forever in the Board of Directors of the Seminary.

Another Scholarship has been founded by Eliphalet Wickes, Esq. of Jamaica, Long Island. Mr. Wickes has paid the sum of 2500 dollars to the Treasurer of the Trustees of the General Assembly. The founder of this Scholarship has directed, that the beneficiaries be named by his son, the Rev. Thomas S. Wickes, during his life; and after his death, by his grandson, Eliphalet Wickes, junr.; and after his death, by the Professors of the Seminary forever; and in case the said son or grandson shall neglect or refuse to name the said beneficiaries, then the Professors are to name them.

The Board have also received information, that Benjamin Smith, Esq. deceased, late of Elizabeth Town, (N. J.) has bequeathed in his will, the sum of $2500, to endow a Scholarship in the Seminary; and also, that Mr. John Keith, deceased, late of Bucks County, Penn. has bequeathed in his will, the sum of $2500 to endow a Scholarship in the Seminary. These bequests have not yet been paid.

The Board would further report, that the unknown individual, in Elizabeth Town, N. J. to whom the last Assembly, in consequence of the payment of $2500,

voted a Scholarship, with the right of directing the manner in which the Scholar shall be named, retains, during life, the right of nominating the Scholar who is to receive the benefit of said Scholarship, and vests the right when the donor shall be deceased, in the Session of the First Presbyterian Church, in Elizabeth Town, New Jersey.

The Board would also report to the Assembly, that, at their late meeting, a letter was received from the Medical Faculty of Jefferson College, located in Philadelphia, expressing the desire of its members to promote as far as their professional services are calculated to do so, the important objects of this institution; and generously informing that the several courses of public lectures to be delivered by them during the ensuing winter, will be *freely* open to all Students connected with the Theological Seminary, who may be destined to labour as *Missionaries;* and to such others, also, as may deem it either interesting or useful to devote a portion of their time to the collection of knowledge in the various departments of Medical Science.

On the subject of funds, for the support of the Institution, through the ensuing year, the Board would report, that the whole of the salary of Professor Hodge, voted at the time of his election, three years since, must now be provided for by the Assembly—the time having expired in which $600 of it was to be provided for by private subscription. The salaries of Professors to be provided for the ensuing year, by the Assembly, amount to $4,800.

The Assembly have to provide also for the payment of the interest of $11,000, borrowed in former years—$9,000 of it at 6 per cent, and $2,000 at 5 per cent, making $640. In addition to this, the Treasurer has given information, that the balance against the contingent fund through the last year, is $1,460 83.

So that the Assembly have to meet the ensuing year, the following expenditures, viz:—

Professors' Salaries, - -	$4800 00
Balance against contin. fund,	1460 83
Interest on Loan, - -	640 00
	$6900 83

The contingent expenses of the Institution, will be met by the general expense fund. To meet the expenditures to be provided for, by the Assembly, the Board would report the following sums:—

Interest on the permanent fund, and the sums paid in on the different Professorships, amounting in the whole to about $60,000, at 5 per cent - - -	$3000 00
Proceeds of Dr. Wheelock's Estate, say - - -	400 00
Dr. Codman's subscription -	100 00
Rent of a house in Philadelphia	350 00
Money, reported as received from the late Ass. Reformed Synod - - - - -	1051 41
	4901 41
Necessary expenditure for the year, to be provided for by the Assembly - - -	6900 83
Means which the Assembly at present have - - -	4901 41
Leaving a balance to be provided for by the Assembly, above their present means, say - - - - -	2000 00

The Board have further to report that their minutes through the year past have had to record the afflictive dispensations of Divine Providence. Since the meeting of the last Assembly, it has pleased an all-wise and sovereign God, to remove *four* of their number by death, viz: Divie Bethune, Esq the Rev John E. Latta, the Rev. John Woodhull, D. D. and the Rev. John B. Romeyn, D. D. The term of office of Dr. Woodhull would now have expired—of the term of office for which Mr. Bethune and Mr. Latta were elected, there remains one year unexpired—and of Dr. Romeyn's term of office there remains two years. The Assembly will of course, elect Directors to fill these vacancies.

Signed by order of the Board,

ASHBEL GREEN, *President.*

JOHN M'DOWELL, *Secretary.*

Philadelphia, May 23, 1825.

The Professors of the Seminary, are—

Rev. Archibald Alexander, D. D. Professor of Didactic and Polemic Theology.

Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government.

Rev. Charles Hodge, Professor of Oriental and Biblical Literaaure.

Fourteen Scholarships have been founded, viz:—

1. *The Le Roy Scholarship,* } Both
2. *The Banyer Scholarship,* } founded by Mrs. Martha Le Roy, N. Y.
3. *The Lenox Scholarship,* founded by Robert Lenox, Esq. of New York.
4. *The Whitehead Scholarship,* founded by John Whitehead, Esq. of Burke county, Georgia.
5. *The Charleston Female Scholarship,* founded by the Congregational and Presbyterian Female Association of Charleston, S. C. for assisting in the education of pious youth for the Gospel Ministry.

6. ————, founded by the first class in the Seminary, in 1819.

7. *The Nephew Scholarship*, founded by James Nephew, Esq. of M'Intosh County, Georgia.

8. *The Woodhull Scholarship*, founded by Mrs. Hannah Woodhull, of Brookhaven, Long Island.

9. *The Scott Scholarship*, founded by Mr. William Scott, of Elizabeth Town, New Jersey.

10. *The* ———— *Scholarship*, founded by ————, of Elizabeth Town, New Jersey.

11. *The Augusta Female Scholarship*, founded by the Ladies of Augusta, Georgia.

12. *The Keith Scholarship*, founded by Mrs. Jane Keith, of Charleston, S. C.

13. *The Gosman Scholarship*, founded by Robert Gosman, Esq. of Upper Red Hook, New York.

14. *The Wickes Scholarship*, founded by Eliphalet Wickes, Esq. of Jamaica, Long Island.

The Officers of the Board of Directors, are,—

Ashbel Green, D.D. *President.* Jacob J. Janeway, D.D. 1st *Vice President.* Samuel Bayard, Esq. 2d *Vice President.* John M'Dowell, D.D. *Secretary.*

The present Directors of the Seminary are,—

Ministers.—John Chester, D.D. Thomas M'Auley, D.D. Eliphalet Nott, D.D. Ezra Fisk. Asa Hillyer, D.D. Benjamin Palmer, D.D. Eliphalet W. Gilbert, Ashbel Green, D.D. John M'Dowell, D.D. William Neill, D.D. Jacob J. Janeway, D.D. Ezra S. Ely, D.D. Henry R. Weed, Joshua T. Russel. Samuel Blatchford. D.D. Francis Herron, D.D. John Johnston. David Comfort. Joseph Caldwell, D.D. John M. Duncan. William W. Phillips.

Elders.—Zechariah Lewis, Eliphalet Wickes, John Van Cleve, Samuel Bayard, Thomas Bradford, jr., Benjamin Strong, Alexander Henry, Eleazer Lord, Robert G. Johnson.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz.

Of Rev. Isaac W. Platt, collected by him for the Contingent Fund -	$274 50
Of do. for do. - - - - - - - - -	53 00
Of Rev. William D. Snodgrass, from the Second Presbytery in New York, for do. - - - - - - - - -	176 50
Of Rev. Dr. John M'Dowell, from "A Female Friend of M. T." for do. -	20 00
Of Rev. George Chandler, First Presbyterian Church, Kensington, - -	5 00
Amount received for the Contingent Fund	$529 00
Of Rev. Dr. Jacob J. Janeway, the balance in full of his subscription for the Philadelphia Synod's Professorship - - - - - -	150 00
Of Rev. Robert W. James, of Indiantown, S. C. from Mrs. Catherine Witherspoon, her donation for the Southern Professorship - - -	50 00
Of Thomas H. Mills, Esq. New York, for the Woodhull Scholarship -	75 00
Of Mrs. Eliza Ricord, from the Female Cent Society of Woodbridge, N. J. in behalf of the Rev. William B. Barton's subscription to the Scholarship to be endowed by the Senior Class of 1820 - - - - - -	16 00
and of the Rev. William B. Barton "as interest on his part of said Scholarship," - - - - - - - -	7 00
Total	$827 00

View of Publick Affairs.

EUROPE.

BRITAIN.—The latest advices from Britain, and from Europe, at the time of writing this article, are to the 23d of May. On the 17th of that month, the Catholick Relief Bill was negatived in the British House of Lords—there were 130 for it, and 178 against it. As this gives a majority of 48 against it in the House of Lords, and the majority in favour of it in the House of Commons was only 27, it appears that, taking the aggregate of votes in both houses, there has been a majority of 21 votes against the bill. But this is a small majority indeed, when it is considered, that the number of votes given on the bill was no less than 817—that is, of the lords 308; of the com-

mons 509. And as both parties seem to have mustered their whole strength, it appears that publick opinion in Britain is about equally divided on the subject of this important bill. Its enemies would fain represent that the question is now finally settled; but we rather think that new efforts will be made by the friends of emancipation, and with increased earnestness. The publick papers abound with remarks pro and con; and the whole nation appears to be in a state of excitement. The speech of the Duke of York, of which we gave some account in our last view, has been printed in London, in *letters of gold*, and offered for sale at $2.75. In the debate in the House of Lords, the bishop of Norwich spoke decisively in favour of the emancipation of the Catholicks; we know not whether any other spiritual lord spoke or voted on the same side.—The bishop of Chester led the opposition; and is said to have made the ablest speech that was delivered against the bill. The truth is, that the proposed relief of the Catholicks cannot be extended to them, with any show of justice or consistency, without repealing the corporation and test acts, in favour of the protestant dissenters.—To this the British hierarchy generally, and many other influential members in both houses of the British parliament, are decisively opposed. What will be the termination of the present conflict must be left to time.—We rejoice that there is no established church in our country. There has been a meeting in London of the British Catholick Association, at which the Duke of Norfolk, a Catholick nobleman, presided; and Mr. O'Connel, the celebrated Catholick lawyer, made a flaming speech. He said "The government have put down one association, but I promise to treat them to another."

The bill now before parliament for removing the restrictions on commerce will, it is said, repeal no less than 465 laws, which relate to the customs.—There was the most promising prospect, throughout Britain, of an abundant harvest.—A treaty has been formed with Sweden, for the suppression of the slave trade. The right to search vessels suspected of being concerned in that detestable traffick, is granted to each nation; with a reservation in regard to certain specified places.—A convention has also been formed with Russia, fixing the line of demarcation between the Russian and British settlements, on the north-west coast and islands of America.

FRANCE.—In the course of the debate, in the French chambers, on the war and marine budgets, it is stated that the minister of marine declared, that "every effort was made by the French government to prevent the continuance of the slave trade." If this be true, (as we must say, we fear it is not,) the French have been grossly slandered in the English prints. The French minister, however, to do him justice, went into a considerable detail of particulars in proof of his statement. He affirmed that all suspected vessels were watched—that the government of Senegal had received particular instructions in this respect—that at the present time the number of vessels which were an object of judicial inquiry amounted to 375; of which 68 had been acquitted, 61 condemned, and 161 were waiting for judgment. It is unaccountable to us how the French slave ships should swarm, as they do, on the coast of Africa, if the absolute and energetick government which now exists in France be honestly and earnestly desirous to put an end to this traffick in human beings.

It is said that the king was wholly occupied with preparations for his coronation. In his reply to the address of the Duke of Northumberland, the representative of the British court, for his coronation ceremonies, it is stated that he made a very strong expression of his hope, that the most friendly sentiments and relations might continue and become perpetual, between Britain and France. If this should be realized, it would be a new thing under the sun. The French finances appear to be in a very prosperous state. M. De Villele stated, that no loan would be necessary in consequence of the adoption of his measures for the reduction of the *rentes*.

SPAIN.—It is asserted in one of the Parisian papers that king Ferdinand is willing to recognise the independence of Mexico, on condition that one of his brothers be placed on the Mexican throne, under the protection of Spain; and that a messenger has been sent to the emperor of Austria with this project. How much parade about nothing! Mexico cares little either for Ferdinand or for the emperor of Austria. She is, and will remain, an independent republick. Unhappy, guilty Spain, remains infatuated. The court either really does not believe, or affects to disbelieve, that the royal troops in Peru have been completely defeated; and that the whole of the late Spanish territory in America now consists in two closely blockaded forts—one in Peru and the other in Mexico. In the mean time, the most cruel and bloody persecutions are continued against all those who had any concern in the late revolution; and the archbishop of Tarragona has organized anew, and somewhat on a new plan, the horrible court of the Inquisition. There has been a mutiny of the Spanish troops at Seville, produced by actual starvation. The soldiers plundered the property of the church, and cried "Down with the clergy! down with the absolute government!"

PORTUGAL.—It seems that Portugal has consented to something like the independence of the Brazils. But we do not well understand the terms as they are given in the publick papers. The emperor Don Pedro I., it is said, is to retain the sovereignty of the Brazils during the life of his father, with the right to remain there afterwards, although he should succeed to the crown of Portugal, as it is stipulated that he may. It would seem that the plan is, to continue, through the instrumentality of Don Pedro, the connexion between Portugal and her South American territory, as heretofore; with the right of the emperor to reign over the Brazils during the life of his father. We suspect that this plan, if such be the plan, will prove abortive. Portugal however, it appears, is to get two millions sterling by this transaction.

GREECE.—As we conjectured in our last view, it now appears that the Greeks have sustained some partial losses in their conflicts with the Turks, but are successful, and highly so, on the whole. It appears that the Egyptian forces made good the landing of a considerable body of troops, not far from Modon, and gained some temporary advantages; but that they have been worsted in several engagements since, and are now surrounded and likely to be all captured or destroyed. It is stated that the Turks, near Navarias, have already lost 2000 killed, and 500 taken prisoners, and that a number of European officers were among them. The Greek fleet is gone in pursuit of the Egyptian fleet: and succour is also sent to Samos, which is again threatened by the Turks. On the whole, the appearance at present is that the Greeks are likely to remain triumphant, but that a more serious conflict is before them in the present campaign, than was anticipated by them or their friends.

THE HOLY ALLIANCE.—The powers known to the world by this misnomer are, it seems, to meet shortly at Milan. The object of the meeting, say the French papers, is to decide on the measures to be adopted in regard to South America and Greece. South America, we rejoice to think, is out of danger from their machinations; but we fear, as we have often said, for poor Greece.—More a great deal do we fear what these Christian, or rather Antichristian powers, may do to injure the Greeks, than from any success of the avowed infidels. But "the Lord reigneth, let the earth rejoice." It is made the subject of speculation whether England will, or will not, send her representative to the congress of despots at Milan. We can only say we hope not. From Austria, Russia, and Prussia, we have heard nothing in particular during the last month.

ASIA.

Nothing new has lately reached us from this quarter of the world, except some details relative to the battles of which we have heretofore given a sufficient account, in the war which the British are carrying on against the Burmese. All accounts agree that the British have been uniformly successful—unless it be that they were not able in Dec. last, to prevent some emissaries of the Burmese, from setting fire to the town of Rangoon, by which a considerable part of it was destroyed—No recent accounts from the missionaries.

AFRICA.

We have read with great interest the report made at the last annual meeting of the London African Society, at which his royal highness the Duke of Gloucester presided. Our interest, however, was not one of pleasure, but of pain. The statements contained in the report, of the horrible and disgusting scenes which are still acted in obtaining slaves on the coast of Africa, and of the sufferings of the wretched slaves in the middle passage, are all but incredible, and almost too shocking to be read. From what we can gather from the report, we should suppose, that notwithstanding all that has been done by Britain and the United States, the number of slaves taken from Africa annually, is not much less than it was five-and-twenty years ago; and that their inhuman treatment on shipboard, is quite as bad as ever. France, Spain, Portugal, and the Brazils, are represented as chiefly engaged in this trade. Portugal has absolutely refused to make any treaty or stipulation on the subject; and the engagements of France are represented as being utterly disregarded, whatever pretexts or pleas she may offer—She is represented, indeed, as the chief slave carrier—All this, we think, should only stimulate the United States and Britain, to press forward the settlement and extension of their colonies on the African coast. In every view, these colonies promise ultimately to be essentially instrumental in breaking up the slave trade. They will form stations for the vessels of war that watch the coast; give the most important information, and eventually have an influence on the native princes and people in their vicinity, and on the whole coast, hostile to the dealing in slaves, and friendly to civilization and the Christian religion. The last accounts from Liberia, we rejoice to say, are in the highest degree encouraging.

AMERICA.

PERU.—The castle of Callao, at the date of the last advices from Peru, was in possession of the Royalist Spaniards. It was, however, besieged by Bolivar in person.

who, it is said, has declared that he will hang its commander when he shall be taken, and make a terrible example of the subordinate officers. We hope he will not do this; as the example seems no longer necessary in South America, where the Patriots are completely triumphant. Not a single life ought to be taken in war, beyond what is necessary to shorten the sanguinary conflict, and thus be, in effect, a saving of human life.

The Constituent Congress of Peru had decreed to Bolivar an equestrian statue, in the capital of the State, and ordered that a medal should be struck with his bust, and this inscription—"To our Liberator, Simon Bolivar;" and also that the sum of one million of dollars should be given to him, and another million to the army under his command. In a very respectful letter, he accepted the honour of the medal, and thanked them for their liberality to his army, which he eulogized greatly; but he utterly refused the statue, or to receive any pecuniary compensation for himself. This was truly magnanimous. He had resigned his dictatorial power; but it had been conferred on him anew, although he had deprecated it strongly, on the 10th of March, with such an enlargement as to make him *absolute*, even over the constitution and laws of the country. In fact, the most despotick prince that ever reigned, never possessed a more unlimited control, than the Constituent Congress of Peru have voted to Bolivar. He appears to possess the entire confidence of all descriptions of the people, and from what has taken place already, we hope he will not abuse it; and that he will again resign his power at the proper period. But when a people thus put themselves at the absolute disposal of a single man, and authorize him to be and to do what he pleases, it shows that they not only confide in his wisdom, virtue and prowess, but that they greatly distrust their own. No man would have ever been *so* trusted and empowered—not Washington himself, to be *like* whom is now the high praise of Bolivar—by the Continental Congress of our revolution. But our circumstances, although critical enough, were never like those of the Peruvians. We are not certain that the Peruvian Congress have not done the best they could do. For ourselves, at least, we certainly would rather trust Bolivar than trust them—in any manner, and to any extent, that could be named. And yet we think it a good indication, that they are sensible of their situation—sensible of the divisions, treacheries, and every kind of danger, foreign and domestick, to which a state can be exposed.

BRAZILS.—The emperor of the Brazils, having quelled, for a time at least, an insurrection against his authority to the north of his capital, is called to attempt the same to the south. A serious revolt has taken place at Monte Video. The hostile parties, at the last accounts, were arraying their forces. What will be the issue, time will disclose—We know not when, but we augur that eventually and before long, there will be no *emperor* on the American continent.

The general state of our sister republicks in the south, is in a high degree promising. We cannot, every month, notice all that the publick papers state in detail. At present these republicks are busily and successfully employed, both in ordering their domestick concerns, and in forming, or preparing to form, foreign alliances, and arrangements for commercial intercourse: and what gratifies us most of all is, there seems to be plain indications that religious intolerance is likely before long to be at an end; and a better understanding of the rights of conscience, than has heretofore been possessed, is gradually and pretty rapidly gaining ground. In Mexico, one branch of the legislature, the Senate, was making much difficulty about agreeing to some stipulations of the British treaty. But we have little doubt that they will ultimately yield. A congress of all the republicks was expected soon to assemble, at the Isthmus of Panama.

UNITED STATES.—If our space would admit, we should state at some length the cause of an excitement in Georgia, which seems to threaten the quiet, but not we think the safety, or integrity, of the federal union. But this we must delay till the coming month. Indeed we wish, before we make a statement, to know a little more than we know at present. But nothing can justify the intemperate, if it be not treasonable, language of the governor, and his friend, Mr. Lampkin, in regard to the general government. The state of mind that dictated this language, must either be one to command unmingled pity, or unqualified reprobation, from every sober American.

TO CORRESPONDENTS.

The communication of our esteemed correspondent, who publishes in our pages the account of his Travels in Europe in 1820, did not reach us till it was too late to appear in our present number.—The same was the case with "Transatlantick Recollections." Both shall appear in our next.